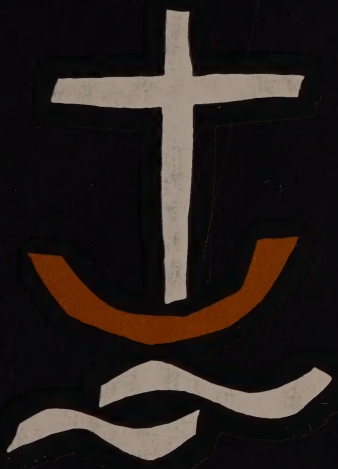
WORLD CONFERENCE ON CHURCH AND SOCIETY



OFFICIAL REPORT

CHRISTIANS IN THE TECHNICAL AND SOCIAL REVOLUTIONS OF OUR TIME

WORLD C.A.
37, Quai Wilson
GENEVA, Switzerland

280,243 W893c
Copy 1

Library
Ecumenical Institute
Château de Bossey
Case Postale 1000
CH-1299 Crans-p.-Céligny

Library & Archives
World Council of Churches
150 Route de Ferney
CH-1211 Geneva 2
www.library.wcc-coe.org

WORLD CONFERENCE ON CHURCH AND SOCIETY

Geneva, July 12-26, 1966

WCC Library
Ecumenical Institute
Château de Bossey
Ch. Chenevière 2
CH-1279 Bogis-Bossey

The Official Report
With a Description of the
Conference by M. M. Thomas and Paul Abrecht

WORLD COUNCIL OF CHURCHES
Geneva 1967

1231715

Note to the Reader:

The 1966 World Conference on Church and Society voted to receive all the reports in this book and adopted their "conclusions" for transmission to the World Council of Churches and its member churches for their study, consideration and appropriate action, along with the full report as background material.

Comments on these documents are welcomed.

Please address contributions to the Department on Church and Society, World Council of Churches, Geneva, Switzerland.

© Copyright 1967 by World Council of Churches, Geneva

Quotations from the Report are permissible provided full source is given. If it is desired to reproduce the full report of a section or working group, application should first be made to the Publications Secretary, World Council of Churches, 150, route de Ferney, 1211 Geneva 20, Switzerland.

Printed in Switzerland by Imprimerie La Concorde, Lausanne, P.O. 1132

TABLE OF CONTENTS

THE STRUCTURE AND WORK OF THE CONFERENCE

An Introduction to the Report by M. M. Thomas and Paul Abrecht 6

THE MESSAGE OF THE CONFERENCE 48

CONFERENCE REPORTS:

Report of Section I: Economic Development in a World Perspective

Introduction 52

The Changing Economic and Social Pattern of the Advanced Countries 55

Issues of Special Importance to Developing Countries 66

World Economic Relations 80

Conclusions and Recommendations 90

Report of Section II: The Nature and Function of the State in a Revolutionary Age

Introduction 96

Power and the State — Especially in Developed Countries . . 97

The Law in a Revolutionary Age 101

The Task of the State in Developing Countries 106

Responsible Participation in Political Life 110

Conclusions 117

Report of Section III: Structures of International Cooperation — Living Together in Peace in a Pluralistic World Society

Introduction: General Affirmations 122

International Peace and Security 123

World Social, Economic and Political Development 135

The Church's Involvement 143

Conclusions 145

Report of Section IV : Man and Community in Changing Societies

The Quest for Community in the Modern, Urban, Technical and Pluralistic Society 154

Plurality of Racial and Ethnic Groups and the Struggle for Community 159

Men and Women in Changing Communities 162

Tensions Between the Generations 170

Conclusions and Recommendations 175

Reports of Working Groups :

A. *Potentialities of the Contemporary Technological and Scientific Revolution* 188

B. *Theological Issues in Social Ethics* 195

C. *The Church's Action in Society* 207

APPENDICES :

I. — List of Participants 212

II. — Officers and Staff 228

THE STRUCTURE AND WORK OF THE CONFERENCE

AN INTRODUCTION TO THE REPORT

by M. M. Thomas and Paul Abrecht

The World Conference on Church and Society held in Geneva, July 12-26, 1966, under the auspices of the World Council of Churches (WCC) was unique in the history of ecumenical encounters. Meeting to discuss the theme, "Christians in the Technical and Social Revolutions of our Time", it brought together 420 participants, including 35 observers and 18 guests, from 80 nations and 164 churches. The majority of these participants were laymen : professional men, economists, political leaders, social workers, businessmen, social and physical scientists ; the rest were theologians and church leaders ; almost half were from Asia, Africa and Latin America. The Conference was charged with advising the churches and the WCC on their ministry in a world undergoing revolutionary social change.

This volume contains the official reports of the various sections and working groups of the meeting. The Conference voted to adopt the conclusions and recommendations included in the reports, and to transmit them to the WCC and its member churches for appropriate study and action. We are pleased to commend these conference findings to the churches and await their consideration and response.

The editorial committee appointed by the conference decided that, in introducing these formal reports to the churches and general public, it would be helpful to provide background information on the organization and programme of the meeting and some analysis of the dynamics of thought and discussion out of which the official reports took shape. As chairman and secretary of the Conference, we have been asked to provide this information, on the basis of the records of the Conference, the interpretations of leaders of sections, and our own impressions. We hope our statement will help those who read the reports to grasp the larger setting against which they must be interpreted and evaluated.

Preparation and Planning

The Conference in Geneva was the third World Conference to deal primarily with the questions of Church and Society. The first was the Universal Christian Conference on Life and Work in Stockholm in 1925, and the second, the World Conference on Church, Community and State, held in Oxford in 1937. The WCC, at its Assemblies in Amsterdam 1948, Evanston 1954, and New Delhi 1961, has also contributed greatly to the development of ecumenical social thinking since the Second World War. The Amsterdam Assembly produced the idea of the Responsible Society as the criterion of

Christian action in society, and the Evanston Assembly initiated the six-year ecumenical study of the Common Christian Responsibility towards Areas of Rapid Social Change which concentrated primarily on Asia, Africa and Latin America.

Following the WCC Assembly in New Delhi, it became apparent that further progress in ecumenical social thought required a world-wide conference on Church and Society, and the Central Committee, meeting in Paris in 1962, approved the proposal for such a meeting and authorized the Department on Church and Society to begin preparations for it [1]. The Central Committee later named a planning committee, and at subsequent meetings reviewed its progress reports. It approved the main theme and the major topics for the conference programme at its meeting in Enugu, Nigeria, in January, 1965 [2], and made a final review of preparations in Geneva, in February, 1966 [3].

Preparatory Studies

The first stage of the preparations for the Conference consisted of preparatory studies which resulted in the production of four volumes of essays on the following topics: [4]

1) Christian Social Ethics in a Changing World.
2) Responsible Government in a Revolutionary Age.
3) Economic Growth in a World Perspective.
4) Man in Community.

The publication of these volumes [5] involved a process of intellectual and theological discussion and mutual criticism, which helped to clarify the crucial areas of Christian social concern in the modern world. The outlines of their contents were drawn up at a consultation of 60 scholars from different parts

---

[1] See *Minutes and Reports of the Sixteenth Meeting of the Central Committee*, World Council of Churches, Paris, Aug. 7-16, 1962, pp. 64-65.

[2] See *Minutes and Reports of the Eighteenth Meeting of the Central Committee*, World Council of Churches, Enugu, Nigeria, Jan. 12-21, 1965, pp. 46-47.

[3] See *Minutes and Reports of the Nineteenth Meeting of the Central Committee*, World Council of Churches, Geneva, Feb. 8-17, 1966, pp. 69-70.

[4] An outline of these volumes was presented to the Central Committee at its meeting in Rochester, New York, August 26 - September 2, 1963. See the *Minutes of the Seventeenth Meeting of the Central Committee*, pp. 116-121.

[5] The volumes are available from the publishers, The Association Press, New York, and the S.C.M. Press, London.

of the world, in St. Cergue, Switzerland, in June, 1963. Authors and editors met in Holland in 1964 to criticize and revise the first drafts of manuscripts. The volumes were published in April to June, 1966, and distributed to participants as rapidly as they came from the publisher. The planning committee drew very largely on the volumes in formulating the themes and topics of the Conference.

Nature and Purpose of the Conference

In authorizing the Conference in 1962, the Central Committee declared:

> The ecumenical movement and especially the World Council of Churches has sought to keep abreast of these social and theological developments through its intensive study programme on social questions from Amsterdam (1948) to New Delhi (1961). The time has now come to look at the problems of society in the modern world from the perspective of God's call to man, and thus help to develop a body of theological and ethical insights which will assist the churches in their witness in contemporary history [1].

It was agreed that the conference should be authorized:
— to receive reports and commend them to the Churches;
— to make recommendations to the World Council of Churches;
— to issue statements in its own name [2].

Subsequently at Enugu the aims of the Conference were further developed, and it was resolved that it should be described as a "World Conference on Church and Society: Christian Response to the Technical and Social Revolutions of our Time". This theme was later slightly abbreviated, and the purpose of the Conference was set forth as follows:

> ... to bring together representatives of the human sciences and those involved in developing new forms of society in the contemporary world, as well as theologians:
>
> 1. to examine the following realities in the contemporary world and their implications for human relationships:
> — the accelerating technological development of our time;
> — the liberation of peoples from various kinds of dominance together with their new expectations of a fuller life;
> — the growing division between the rich and the poor countries;
> — the conflicting interests and consequent power struggles of the nations in an increasingly interdependent world.

---

[1] *Minutes of the Central Committee*, Paris, 1962, p. 141.
[2] *Ibid.*, p. 64.

2. to recognize the way in which these revolutionary changes have affected and continue to affect the Christian discipleship in the modern world.
3. to consider, in the light of such recognition, the bearing of the Christian Gospel on social thought and action:
   — to formulate, for consideration by the Churches, proposals for the strengthening and renewal of their ministry by society;
   — to help the World Council of Churches in formulating policies which will give expression to a Christian concern for human solidarity, justice and freedom in a world of revolutionary change [1].

Selection of Participants

As originally conceived, this was to be a Conference constituted of delegates appointed by the member churches and with authority to speak on behalf of the churches and the WCC. However, on further consideration it was felt that this would have three defects: *first*, this method of selecting delegates would weight the Conference too heavily in the direction of ecclesiastical leadership; *second*, delegate quotas based on the strength of member churches throughout the world would not represent the significance of the different regions in a world-wide discussion of social questions; *third*, a Conference made up in this way would not have the freedom to obtain the pioneering and creative thinking on the Church's responsibility in society which the original mandate had envisaged.

For this reason, the WCC Executive Committee agreed to alter the nature of the Conference, from one speaking on behalf of the churches to one which would speak to the Churches and advise them on the Christian response to the challenges of revolutionary change in our time. With the consent of the Central Committee, the process of selecting participants was altered to correspond with the new conception [2]. The WCC selected participants from panels of names nominated by the churches, and these were then approved by the churches and National Councils. This made possible 1) a proper balance between theologians and different types of lay specialists, and 2) a representation of regions corresponding to their role in the world community. This change in the character of the Conference assured its freedom to examine new positions on Christian social ethics and to suggest new possibilities; and it accounts for its two distinguishing features: 1) the strong representation

---

[1] *Minutes of the Central Committee*, Enugu, pp. 82-83.
[2] *Ibid.*, p. 47.

of the laity, and 2) the relatively large representation from the non-western world.

Of the 338 officially nominated Church participants attending the conference, 180 were laymen, 158 theologians. There were 50 political leaders and civil servants, 19 businessmen and industrialists, 28 economists, 36 professional men, 9 workers or trade union leaders, 20 social scientists and 8 natural scientists. Of the theologians and clergy, 20 were pastors, 50 professors of social ethics and 57 church officials and leaders. There were 30 youth participants selected by the World Student Christian Federation and the Youth Department of the WCC; 38 observers, of whom eight were Roman Catholics, and five from other non-member churches; six observers from the specialized agencies of the United Nations, and 19 from other fraternal religious organizations.

The official Conference participants divided as follows according to regions and continents: North America 65; Latin America 42; Western Europe (including the U.K.) 76; Eastern Europe (including the USSR) 45; Africa 42; Asia 46; Middle East 17; Australia and New Zealand 5[1].

The Structure of the Conference Programme

The basic working units of the Conference were the four sections which dealt with:

I. Economic and Social Development in a World Perspective.
II. The Nature and Function of the State in a Revolutionary Age.
III. Structures of International Cooperation — Living Together in a Pluralistic World Society.
IV. Man and Community in Changing Societies.

Each participant was assigned to one of these. The sections met in plenary during the early days of the Conference, later divided into sub-sections for detailed discussion and drafting on the various topics of the section, and then came together again in plenaries to consider and integrate the reports of the sub-sections.

In addition, provision was made for three Conference working groups whose membership was drawn from the sections, and which met outside the

[1] For a complete list of the Conference participants, see Appendix II.

regular Conference schedule. These groups were assigned the task of preparing reports on three issues which cut across the concerns of all the sections:

A. Theology and Social Ethics in a Changing World.
B. The Potentialities of the Contemporary Technological and Scientific Revolution.
C. The Action of the Church in Society.

The early plenary meetings of the Conference were planned to help the sections and working groups to see their work in the total context of contemporary social realities. During the opening days, they concentrated on presenting four dimensions of the revolutionary changes taking place in the world today: 1) the impact of the new technology on society, 2) the political and economic dynamics of the awakening peoples, 3) the world-wide search for new cultural and spiritual foundations for new societies, and 4) the theological issues raised by radical social change.

The plenary meetings on succeeding days highlighted key themes of particular sections which were of interest to the whole Conference, and other crucial issues, such as the social problems of Latin America, the dialogue with the Vatican Council's thinking on social questions, and the role of the Church in the transformation of society. In the final days, the plenary sessions were given over mainly to the reports from sections and working groups, and Conference action on them.

Worship and Bible Study

In addition to the opening and closing worship services, there was daily morning and evening worship. Each morning there was Bible study in sections. All studied passages from Colossians and considered their relevance to the concerns of their section.

On the first Sunday of the Conference the participants joined in a public ecumenical service of worship in the Cathedral of St. Pierre in Geneva, and on the second Sunday many accepted the invitation from the parish churches of Geneva and neighbouring cantons to attend their morning worship.

Opening of the Conference

The Conference opened on July 12th with a worship service in the chapel of the Ecumenical Centre conducted by three of the conference participants:

Dr. Martin Niemöller of Germany, a president of the WCC, who led the opening prayer and read the scripture; the Rev. Emilio Castro of Uruguay, executive secretary of the Commission of Latin American Evangelical Churches, who gave the meditation; and Bishop Sarkissian, dean of the Armenian Orthodox Seminary in Lebanon, who led the prayers of intercession and offered the benediction.

The meditation was on I Cor. 1 : 18 - 2 : 3. In urging the Conference to follow the resolve of the apostle and place the figure of Jesus Christ crucified as the central point of reflection during its meetings, Dr. Castro said it might be asked, "Is this not being too pietistic? Are we not trying to escape from the complexity of social problems into a precinct of religion which we think is safe?" "No", he said, "not if in contemplating the cross of Jesus Christ we perceive it to be a secular event, a historic event in which the magnitude of God's plan for his world is revealed to the wondering eyes of faith... the cross of Christ reminds us that when we speak of economic, sociological or political problems, we are speaking of men and women whom Jesus Christ regarded as his own brothers once and for all when he accepted the cross. Therefore all our considerations will bear the character of a witness to our faith."

The first plenary session of the Conference was called to order by the chairman, Mr. M. M. Thomas. He welcomed the participants and introduced His Excellency, Dr. Paul Chaudet, the Minister of Defence in the Government of the Confederation of Switzerland, and Pastor Alexandre Lavanchy, the President of the Federation of Protestant Churches of Switzerland, who as representatives of the civil and ecclesiastical authorities of the Swiss Confederation brought greetings to the Conference. Dr. Martin Niemöller spoke on behalf of the Central Committee of the World Council of Churches, and interpreted the mandate of the Conference.

The chairman then outlined the issues and problems facing the Conference and the need for a "reformulation of the relation between Church and Society and for a Christian social ethics which assimilates and is more challengingly relevant to the new secular humanism". Commenting on the world-wide membership of the Conference, he said: "The absence of Christian friends from China leaves a serious gap. But I am sure the reality of modern China and of the Church which is seeking to discover a relevant form of Christian participation and witness in the Chinese revolution will be very much present in our deliberations. I should also mention how much we regret that Bishop Zulu of South Africa was not permitted to leave his country to join us here as one of the presidents of this conference."

The chairman then called upon Dr. Visser 't Hooft, the General Secretary of the World Council of Churches, for the opening address. Dr. Visser 't Hooft said that some critics and skeptics would claim that the wrong theme had been chosen for the Conference. In a world of rapid change and consequent spiritual confusion, does not personal evangelism come first and the issues of life in society second ? "We are confident that our conference is not putting last things first. Our conference is about the full meaning and implication of a true turning to God, about the implications of conversion, about the fruits of repentance... It is in our day-to-day decisions in our social life that the reality of our turning to God is constantly tested. We will never be able to convince the modern world of the truth of the Gospel unless we offer it in its fullness, that is, with its radical critique of our social attitudes and our social structures confirmed by our personal and corporate obedience."

Others could ask whether the churches have not lost the right to speak about social questions because of their known attachment to the *status quo* and their frequent silence in the face of social injustice. Dr. Visser 't Hooft said that the Church's prophetic ministry today was founded on two considerations : "First, that from the days of Amos to the days of Martin Luther King the fiercest criticism of the people of God has come from within the Churches. Secondly, that we do not speak because we want to have a say in the affairs of the world, but because we cannot live with God, with our fellow men, with ourselves, if we keep silent."

"Fortunately", he said, "the ecumenical movement has, through its discussion of social problems and its development of the idea of Responsible Society, discovered an ethical criterion for creative action on the problems of our world. Today this must be renewed and reinterpreted in view of the need for a responsible world community and the demands for international economic justice."

CONFRONTING THE REVOLUTIONS

The opening days of the Conference were centred on a presentation of four aspects of the main theme : 1) the potentialities of the scientific and technological revolutions ; 2) the political and economic dynamics of the new nations ; 3) the search for a new ethos for new societies ; and 4) the challenge

and relevance of theology to the social revolutions of our time. The four plenary sessions on these themes provided much ferment of thinking and the beginning of a confrontation with modern social dynamics. A brief description of each of these sessions may help those not present to appreciate the vivid encounter of contrasting points of view which stirred the Conference in the succeeding days, especially in the plenary meetings of the four sections.

1. *The Potentialities of the Scientific and Technological Revolutions*

The technological developments of our time seem to offer great promise, but also to raise difficult ethical and social issues, and the planning committee was agreed that they should be given substantial attention in the thinking of the Conference. They were the subject of the first evening plenary.

The main speakers were Dr. Emmanuel G. Mesthene, Executive Director of the programme on Technology and Society at Harvard University, and Prof. Jacques Ellul, professor in the Faculty of Law, Bordeaux University. Following their addresses, there were comments by Mr. Robert Theobald, a writer on cybernetics from the USA, and Prof. S. A. Aluko, head of the Department of Economics of the University of Eastern Nigeria.

Dr. Mesthene said that our age is the first which can aspire to freedom from the tyranny of physical nature.

> Today, if I may put it paradoxically, technology is becoming less revolutionary, as we recognize and seek after the power that it gives us. Inventions are now many, frequent, planned, and increasingly taken for granted. We will not be a bit surprised when we get to the moon. We would, on the contrary, be very surprised if we did not... We no longer wait upon invention to occur accidentally. We foster and force it, because we see it as a way out of the heretofore inviolable constraints that physical nature has imposed upon us in the past.

The speaker added that our technical prowess literally bursts with the promises of new freedom, enhanced human dignity, and unfettered aspiration. It would be futile for the Church to try to deny or stop the liberation which technology offers man. The mistrust of technological change is therefore misplaced.

"Technology has *two* faces: one that is full of promise, and one that can discourage and defeat us... More power and more choice and more freedom require more wisdom if they are to add up to more humanity. The malaise of our age, as many have noted, is that our power increases faster than our

ability to understand it and to use it well. But that, surely, is a challenge to be wise, not an invitation to despair."

Prof. Ellul agreed that the potentialities of technological progress are unlimited. He emphasized, however, the complete ethical ambivalence of technological progress : good and evil are an inherent part of it, and Christians cannot influence it at all. "Technology is developing ; there is no question of being for or against it. Both these attitudes would be equally childish. It is impossible to stop it or to change its course."

But is it possible to influence any of the social, political and economic changes which come about through technology ? We must learn to adapt ourselves to the consequences of technical change, and we must make deliberate, conscious, organized steps to use the new resources.

He emphasized that in facing the challenge of the future we have no right to liquidate the fundamental spiritual and ethical traditions of the past, which is a current temptation. At the same time, it would be equally misleading to reassure people that everything is all right.

Mr. Theobald said that modern technology gave man the power to create new possibilities, but that the will to control these possibilities did not follow automatically. The implications of this were to be seen in modern warfare, in the population explosion, in automation and cybernation, in the possibility of applying modern information techniques to the economic and social development of poor countries, and in the imaginative use of TV and radio on the world problems of communication and literacy. "The world is now changing so rapidly that there are no certainties ; there is no authority which can provide us with answers. The question which confronts us is whether we are willing to start the process of trying to understand."

Prof. Aluko said he agreed that the confidence which technology gives man today was a good thing. However, the tendency to worship technology and the human power of achievement is very real, and though we may not be able to stop technology, we have to realize the problems that it poses. The greatest of these is social disorganization. In the developing countries the problem is to know how much technological change to encourage, and what tempo is compatible with true progress. The danger for them is that imported techniques often result in dualistic communities and economies. Prof. Aluko said in conclusion :

> Coming from a developing country, I am inclined to be doubtful of the value of many of the modern trends of technology. I equate the race to the moon and

the space flights to the building of the biblical tower of Babel. There must have been plenty of people without rooms to live in on earth when the Babel tower builders wished to reach heaven. There are many hungry people on earth today while immeasurable wealth is being put into the colonization of the moon and the planets beyond. Let us hope that what befell the builders of Babel will not befall the modern technocrats and the world that produces them.

2. *The Political and Economic Dynamics of the New Nations*

The plenary session on this topic, on the second evening of the Conference, was an event that few present will soon forget. The theme, one of the most controversial of the Conference, was dealt with by a distinguished group of speakers providing a cross-section of Christian opinion on the issue. The chairman, Prof. André Philip, professor of economics at the Sorbonne, president of *Christianisme Sociale* of France, and well known for his role in international trade conferences, introduced the panel of speakers, including Dr. Raul Prebisch, the General Secretary of the United Nations Conference on Trade and Development and leading economist from Latin America; Mr. 'Bola Ige, a young lawyer from Nigeria and former general secretary of the Student Christian Movement of Nigeria; Miss Barbara Ward, the well-known English economist and a Roman Catholic guest at the conference, and Mr. Eduardo Mondlane, leader of the Mozambique Liberation Front, of Tanzania and a member of the Reformed Church.

Dr. Prebisch spoke very bluntly of the needs of the developing countries.

> I am persuaded that the developing world has to have a very deep economic revolution, not only an economic revolution but a deep transformation of the social structure, because the developing world would not be able to assimilate at a very fast rate modern technology without a considerable and far-reaching change in the economic and social structure. This revolution is inevitable and we have to discuss its shape, . . . and the degree of human sacrifice, of social and political sacrifice (it) will entail.

He explained that technological change, especially the creation of synthetic material by the industrialized countries, coupled with the protectionist trade policies of these countries, has aggravated the economic problems of the developing nations. Their capacity to industrialize is limited by their ability to overcome the trade gap from which they suffer. This, he said, is one of the main reasons the United Nations Development Decade, which had aimed at a modest five per cent growth per year, is approaching a real failure. In the first six years of this decade the rate of growth was lower than that of the last

five years of the preceding decade. Similarly, the situation of financial aid from the industrially developed to the developing countries is very disturbing :

> In 1961 the proportion of resources transferred to developing countries was approaching the target of 1% envisaged by the Development Decade of the United Nations, that is to say 0.87%, (but) in 1964, this proportion, intead of approaching more and more closely the 1% target, has fallen to 0.66%, i.e. two-thirds of 1%. But that is not all. World Bank leaders have expressed their great concern about the fact that 50% of the new resources transferred from industrial countries to developing countries was absorbed and cancelled out by payments for financial services received from the developed countries. This 50% is an average. In some countries and in some groups of countries — for instance, in the Latin American region — another study has shown that in recent years the payments for financial and debt services from Latin America to the industrial centres of the world have cancelled out the resources transferred to them. And sometimes payments even exceeded the amount of the new resources...
>
> What we need now is the political will, in both the developed and developing countries, to attack these problems with great vigour... We have to mobilize not only the minds but also the hearts of people. We have to develop a moral concept, a moral imperative ... (to support) an urgent sense of responsibility towards the developing world... The time is short.

Mr. Ige's address on "The Political Dynamics of the Newly Awakened Peoples" proved to be one of the most discussed of the conference. Describing the difficult march to freedom and the process of decolonization of the nations of Africa, Asia and Latin America since 1945, Mr. Ige said the new nations were asking themselves today, "Are we really free?" These nations are struggling to develop and to raise themselves to the economic and social condition of other peoples of the world. And he said, "We must do all these things at the same time as we safeguard our nations from the interfering hands of our former colonial masters and their friends".

The first years of euphoria in the new nations have been followed by a realization of the obstacles to efficient, democratic government, social and economic development and national unity. The weakness and corruption of civilian government has frequently led to military take-overs. These nations have learned also that "political freedom and economic emancipation are intertwined — no nation can really have one without the other".

Moreover, these new nations in their formative period are "thrown into the turbulent sea of ideological confrontations", produced by the struggle between the USA and the USSR.

> It would be all right if these giant nations stayed in their own countries and merely thundered from there. No. They come breathing down the necks of the new nations. Because of their material wealth they dazzle the eyes of the new

nations, and many of them have at one time or another had to practise political harlotry. All of the new nations, one would say — except Communist China.

Insisting on the world-wide character of the problem of economic and political justice, Mr. Ige said :

> There can be no peace in the world where two-thirds of mankind are patronisingly referred to as 'the poor', 'the underdeveloped', 'the third world', and now 'the newly awakened peoples'. There can be no peace in the world where 75 nations have their economic (and therefore their political) future dictated by the narrow self-interest of Europe and America. There can be no peace where the Soviet Union and the United States arrogate to themselves the monopoly of directing the future of the world and of other nations. And there can be no peace as long as there is any colony in the world, and as long as neo-colonialism remains more vicious than its parent — colonialism.

Mr. Ige interpreted the demands of the new nations in this way :

> Our basic demand is for a share of the power now concentrated in the hands of the minority of mankind. We know that 75% of the wealth and 85% of the technology of the world is in the hands of 33 1/3% of the population of this world. We do not ask that the wealth and technology which the minority now possesses necessarily be distributed among us. But we demand that we take part in seeing that this enormous wealth and technology are not used to our detriment.
>
> It is true that this minority no longer holds visible, unfettered political power. But the unseen powers of wealth and technology are more potent, more subtle and more dangerous than naked political power. That is why the struggle against neo-colonialism will be more bitter and probably more disastrous than the fight against imperialism.

He challenged those who were tolerant of revolutionary change provided it stayed within the constitutional limits, as well as those who favoured slow, gradual reform within the structures of constitutional procedure, and declared :

> These positions presuppose that the constitution is all right. What if the basic dispute is that the whole constitution, the concept of it, and the whole system should be scrapped ? What if the peoples in the new nations say : We do not need the past ; we have got to throw it away — including, if necessary, those who held political power in the past ?

He argued for global revolutionary change which would "knock out all existing suffocating constitutions, systems and the powers that keep them going".

Miss Barbara Ward, commenting on these two addresses, said that the problem of the economic gap between the rich and poor nations was not unlike that of economic justice between rich and poor classes in the 19th century in the west. The unstructured working of a national market economy

had to be corrected by public opinion, more enlightened bargaining between employers and workers, and political intervention through taxation and government management of demand to avoid recessions and depressions. Today we need parallel interventions on a world level. Two matters are of particular Christian concern: that the world is spending $130 billion a year on arms; and that 18% (not 33% as Mr. Ige said) of the world's population has 70 to 80% of the world resources. She said:

> I plead with you to look in the mirror that Mr. Ige held up, because that's what we look like from the other side. Now the mirror may be a somewhat distorting mirror, because nobody on this earth has the full truth, but there is enough truth there for us to think about and to think about seriously.

And she concluded:

> ... there is surely in all this a theme of dedication for the Christian community... Why were these resources given into our hand? Why at the moment when we can incinerate this planet have we also been given the means to feed the human race and lift it up? If this is not the apocalyptic moment, at which in some sense we as Christians are supposed to look, I don't know how much more apocalyptic you want us to be. And that being the case, can we not out of this conference decide that as far as politics are concerned we are not ever again going to be content with the half truths and the half promises, but our political action is going to create a community of citizens in the world which can act in this field. Christians alone straddle the whole spectrum of rich nations, and therefore Christians are a lobby or can be a lobby of incomprehensible importance... And if we don't do it, and we come ultimately before our Heavenly Father, and he says, 'Did you feed them, and did you give them to drink, did you clothe them, did you shelter them?', and we say, 'Sorry Lord, but we did give 0.3% of our gross national product', I don't think it will be enough.

In his remarks on the addresses, Dr. Eduardo Mondlane of Tanzania spoke mainly to the views expressed by Mr. Ige. He said that it was time for the new nations to recognize that they must work for their independence, face up to themselves and build their own nations without begging from the West:

> We have to look into the internal structures of our own nations, to look after ourselves. What are we? What are we capable of? Are we easy preys, 'harlots', who allow themselves to be bought so easily, so cheaply? Are we that? All of us, most of us, some of us? If it is only some of us who are harlots, what are most of us doing? ... Do we, should we allow some of our people to creep, to cringe in front of Washington, or London, or whoever is selling or buying? No. We should reconsider the internal structure of our economy; it is hard but it is necessary. Cocoa as the only means of developing the country apparently is not going to save us, so we have to look for an alternative.

Referring to China, he said,

> China's main message... is that after being blocked by the United States from having trade with other countries and developing in the normal way that even communist countries do by exchange of technology with other countries, she started work on her own salvation. The United States blocked her out and the Soviet Union moved out at one point when they didn't agree. These are facts. I'm not saying them to insult anybody. And so China said, 'As a nation we shall pull ourselves up...' As we talk to each other as Christians I think that we should begin to turn from saying to the white man, 'Please continue to help us after independence.' They love it, they are enjoying it, because it boosts their egos; they think they can always do that. No! Let's begin to build from within. We will be poor for a long time, maybe; but... if we are going to be free we are not going to allow (our future to be determined by) a few people who are corrupt, who are harlots, who want to live accordingly, in standards that are completely outside those of Africa.

3. *The Search for a New Ethos for New Societies*

The third plenary session treated this topic in two addresses by Prof. André Dumas of the Protestant Theological Faculty of Paris, and Mr. M. M. Thomas, the chairman of the Conference. Archbishop Alexis of the USSR chaired the meeting and there were comments by Father Gheorghiu, a Rumanian Orthodox priest.

In his address, Prof. Dumas examined the Christian understanding of the problem of growth. Today, he said, growth in harmony with the world's innovations has become the categorical imperative; any lag in economic, emotional or intellectual development is taken as real evidence of what in preceding eras was called downfall or disorder. Yet this has not always been true of society, and certainly not of Christian thought which under Platonic influence identified the fall with a departure from original essences and forms. While we must not link biblical revelation to one single cultural pattern, it is in the nature of the biblical God to desire for man that which is new.

> God is God because he incessantly creates anew, where man holds fast to what is old in both his comfort and his distress... The new does not strike fear into God, as if he were the jealous keeper of the source of life or the implacable trustee of eternal truths... He does not preserve and maintain; he breaks through...

In former times man distrusted the new because he feared that his norms might be thrown off balance. Today he has launched into a continual process of innovation, because he has decided that each project may result in a new

value, each protest a new responsibility and each revolution a new birth. But God's renewal is different from man's innovations !

> Revolutionary leaders find it hard to resist the messianic drawing power of a myth of absolute newness, when they appeal to their followers. Yet once in power they hasten to re-establish links with their ancestral and national past, just as man falls back upon the 'eternal' questions of his condition, after speaking and hearing time and time again about 'modern' changes in his situation. A certain wisdom is born of the disappointing marriage of experience and clichés. History repeats itself. Newness is a flower that withers as the grass of the field. It is a cause of bitterness for those who do not become resigned, and a cause of satisfaction for those who stress relativism as the new grows old ; whereas God wills that the creation be constantly renewed... Jesus Christ embodies the highest moment of God's renewal, without fitting into the destructive relativism of worldly wisdom, because although he promises no pure other-worldly utopias, he still comes in the midst of time to renew man and his community, which are objects of his love. Christianity is always manifested within a cultural context ; otherwise faith would be a fear-ridden negation of reality ; and faith would show its inconsistency with Jesus' behaviour among men, even after he was raised from the dead, if it placed itself upon a pseudo-heavenly pedestal or accepted temporal, spiritual and intellectual authoritarian practices such as those offered Jesus by the devil in the desert of non-culture.
>
> .... Christianity's sober and patient confrontation of cultural responsibilities and ethical problems is therefore not a regrettable concession to the spirit of the world or a loss of enthusiasm for the power of God and his Word... it is rather the humble, obedient, hopeful road through reality that Jesus himself followed. We should be able to banish the mutual suspicion in which theologians and anthropologists seem to hold one another : that of theologians who suspect that anthropologists will relativize the Christian message through a syncretistic approach ; and that of anthropologists who detect in the assurance of theologians the sort of non-culture which is so often devastating.

In the final portion of his paper, Prof. Dumas used three passages from the letter to the Colossians (the texts for the morning Bible study) to show how the Gospel can give true meaning to cultural renewal.

Whereas Prof. Dumas dealt with the problem of ethos from the perspective of Western technical society, Mr. M. M. Thomas considered "The Modernization of Traditional Societies and the Struggle for New Cultural Ethos" from an Asian perspective. He said that modernization of Asian societies was taking place through the interaction of a new technology and a new humanism. There are, in his view, three aspects to this cultural revolution : 1) the movement from an ethos based on an undifferentiated unity of man and society to a highly differentiated society with a heightened sense of individuality ; 2) the movement from the concept of the world-as-nature to that of the world-

as-history ; and 3) the movement from a sacred to a secular ethos, in which the old integration of society, state and religion is broken.

> Thus the modern cultural awakening of Asia and Africa involves radical changes in the traditional ethos, bringing in their wake a new awareness of responsible selfhood and interpersonal relations, a new sense of history, historical mission and human creativity, and a new emphasis on empirical science and its secular rationality as paths to truth... No doubt these have been stimulated by the Western technical, cultural and religious impact and that impact continues. But independent nationhood and the task of nation-building have led to the development of indigenous religious and secular movements which are speeding up this process of cultural change.

Mr. Thomas said that there are two false reactions to the cultural revolution taking place in traditional societies : 1) militant defense of the traditional cultural ethos against the new spirit of modernity ; and 2) a tendency to equate modernization with radical westernization — the total displacement of traditional cultures by western culture.

> The future of the struggle for a modern ethos in non-Western lands lies ultimately with the indigenous movements which are seeking to transform traditional cultures from within ; and I believe also that the struggle for a common ethos for the world community requires a common consciousness of the spiritual crisis in the cultures of all six continents and a common effort to meet it with the resources of all cultures which are in a process of creative renewal.

The speaker observed that the struggle for cultural renewal was being waged by three types of modern movements, not necessarily mutually exclusive in their interests : 1) secular humanism informed by scientific, liberal or socialist emphases ; 2) movements within traditional indigenous religious, ethical or metaphysical systems seeking reform and renewal ; and 3) Christianity which, through evangelistic and service enterprises, is enlarging the meaning of community and deepening our understanding of the human. The effort to draw upon all these movements

> ... should not be understood as building a syncretistic religion or faith. In fact, the unique Christian contribution to the inter-faith dialogue and the partnership in struggle for a common ethos depends on Christians continuing to proclaim the Christian Kerygma of the Person of the Crucified and Risen Jesus Christ as the ultimate revelation and redeeming act of God in human history... Religious syncretism is to be avoided not only for the sake of the purity of the Gospel, but also for the sake of the integrity of the human in the new culture. But religious syncretism should not be confused with cultural syncretism, which cannot be avoided in our contemporary struggle for a new cultural ethos conducive to modernization.

4. *The Challenge and Relevance of Theology to the Social Revolutions of Our Time*

The plenary presentations on the main theme of the conference culminated with three addresses on this topic, and the points developed here opened a new and vigorous discussion not only on the substance of the Christian witness in a time of revolutionary change but also on the whole question of theological method in contemporary Christian social thinking.

This plenary session was chaired by Bishop Sarkissian, dean of the Armenian Orthodox Theological Seminary in Lebanon, and the speakers were Prof. H. D. Wendland, theologian and former rector of the University of Münster in Germany, Prof. Richard Shaull, of Princeton Theological Seminary, and Archpriest Vitali Borovoy, professor of Church History of the Orthodox Theological Academy, Leningrad. Their addresses were followed by comments from Prof. Roger Shinn, of Union Theological Seminary, New York City, Rev. A. Adegbola, dean of the Immanuel Theological College, Ibadan, Nigeria, and Mr. Denys Munby, reader in economics, Nuffield College, Oxford University, and Prof. M. Takenaka of the Theological Faculty, Doshisha University, Kyoto, Japan.

Prof. Wendland spoke on "The Church and Revolution". He said that the technical, democratic world in which we live was a product of the revolutions of England, France, Russia and China and this fact should have stirred Christian thinking into ever-new enquiry into the reasons for these great revolutions, and their effects. He said it was remarkable that this did not happen. Moreover, the Christian discussion of revolution, especially since the French Revolution, has been predominantly negative, reflecting the powerful tradition of a conservative Christian mentality.

Prof. Wendland traced the origin of this negative Christian attitude in German evangelical thinking, especially from the time of F. J. Stahl, and commented on its limitations in the struggle with the Nazi revolution:

> The limitations of German Protestant theology very soon became apparent because it had not worked out a social ethic which could be applied to modern problems and situations... It was completely helpless when faced by the Nazi revolution. At first it completely misinterpreted national socialism, as a conservative movement for national renewal... This conservative concept of 'authority' still had a strong influence in the resistance movement of the 'Confessing Church'. For their resistance did not follow the ideas of democracy, but the idea of an authoritarian state which had been purified by justice and freedom. The Confessing Church did not work out a Christian concept of revolution either, although

that would have been a good answer to national socialism, and a useful approach for criticizing its ideology and its actions...

In view of the global and total nature of the revolutionary change today the negative attitude of the Church is highly dangerous. It is time for the Churches to begin to develop a comprehensive and critical understanding of the world-wide revolution of our times and its tendencies and forces.

Prof. Wendland examined the revolutionary element in the Christian message and said it was indirect rather than direct, because it was expressed through an eschatological ethos which did not view the struggle against sin and injustice as completed in history. But it did produce a spirit of struggle and in its understanding of man and its ethos of action the Church helped to liberate the forces of change. Thus Christians were always ready for a critical solidarity with men in their political and social struggles against injustice.

> This readiness to envisage the future of society is part of the contribution which Christians must make in society. It is derived from the faith that God himself holds the door open for human history to go forward to the future, presenting many new opportunities for organizing and shaping society. It is in this sense that we must think today of an ethic of revolutionary Christian humanism, which fulfils the heritage of the revolutionary Christian groups of the English revolution and of puritanism.
>
> Christians are not carrying out a 'Christian revolution'; they are working with secular, human methods of justice and politics to reform society for the sake of man. Christians therefore remain within the limits imposed on them in this world. They do not set up any 'Christian' orders, systems, states and societies... their task is to humanize the secular orders, and the slightest real progress that can be attained there is more important than the most perfect Christian utopia, because it guarantees real help to definite people or social groups.

The speaker concluded that Christians must not be guided by the ideology of the absolute revolution, nor by the utopia of the perfect society. They cannot advocate revolutionizing the whole situation by force; they have to take the course of reform. Yet that reform must have an aim and keep in mind the new order of society, as a new epoch in history, with new interplay between political forces and social groups. In this sense the Church becomes the source of constant revolutionary changes in state and society.

Prof. Richard Shaull said in his address that he accepted Prof. Wendland's understanding of the Christian attitude to revolution but he proposed to push the debate further. Theological reflection had to be set within the contemporary revolutionary situation and related to the questions arising there.

Modern technology seemed to support a total system of social domination and increased the possibilities for preserving the established order. How could we bring about needed revolutionary change within the technically structured, interdependent societies in which we live? Our situation demanded a new strategy of revolution.

> In this situation revolutionary strategy is a question of developing those bases from which a system unwilling to initiate major changes when these are most urgently needed, can be constantly bombarded by strong pressure for small changes at many different points... In recent decades revolution has occurred in military strategy through the use of guerilla warfare... a careful examination of these movements may suggest a strategy for effective political action of a revolutionary type today... The formation of such 'guerilla' units with a clear sense of self-identity, a vision of a new social order and a commitment to constant struggle for change, inside or outside the social structures, may offer one interesting prospect for building a new society at this time.

Prof. Shaull said that to the degree that this "limited struggle of small groups in permanent revolution" envisaged primarily as a political strategy succeeds, it reduced the temptation of the oppressed to rely on violence. He disagreed with Prof. Wendland and others who said that Christians should urge exclusive use of non-violent action, because "there may in fact be some situations, in which only the threat or use of violence can set the process of change in motion". The basic consideration is that the Church "should provide the context in which people are set free for and encouraged to accept this revolutionary commitment, and are helped to work out a theological perspective on and an ethic for revolution".

The speaker agreed that Christians must always fulfil the theological task of exposing and challenging the latent idolatry in all revolutionary movements, but he said this is not our primary theological responsibility at this moment.

> If the new revolutionary is to carry on a long and arduous struggle without absolutes and without utopian illusions, something quite different is called for. What he now needs are those resources of understanding and community that can sustain and orient such an effort: the possibility of believing that the future is really open, the hope that weakness can be victorious over established power, and that meaning and fulfilment are possible in a life lived in an intense revolutionary struggle. What is perhaps even more important, the new revolutionary needs those resources of transcendence and transgression which free him to break the bonds of the secular, empirical ethos, dream new dreams about the future of man, and cultivate the creative imagination so as to be capable of thinking about new problems in new ways, and defining new goals and models for a new society.
>
> If this is to happen the Churches and theologians must overcome the a-historical way of thinking which has dominated and which has prevented Christian involvement from being the explosive ethical factor it should be in history. But

this is a difficult work requiring the development of new images and concepts which can serve our times as the bearers of the Christian message of radical iconoclasm and transcendence, and thus contribute to the formation of a new image of man and a new style of life. But this will not happen without a new involvement in those places in the world where God is most dynamically at work.

In the third address, Archpriest Borovoy spoke of the relevances of theology to the social revolutions of our time from the perspective of a Russian Orthodox theologian. He said that for the Russian Church the question posed was not theoretical or academic; their Church had to think theologically and to live a life of witness to Christ in a socialist and secularized society, and had stood the test.

In his view, the essential elements of the Christian faith — spiritual renewal and repentance — underline the importance of the constant struggle with the sinful character of old human structures. "Christian life begins in crisis; it also continues in crisis. Repentance is not a single act, but a permanent state. The power of sin is not overcome at one go; it keeps on demanding new efforts, new renunciations. There arises the continual need for new breaks with the power of sin — new spiritual revolutions and changes of direction."

This spiritual revolution of Christianity means that it is by its very nature more profoundly revolutionary than any other social system or doctrine which has grown up outside it, and hence "Christians should boldly, honourably and actively join in the building of the new life, based on social justice; they should bring a Christian social fervour to the social revolutions of our time and thus avert the de-humanization of the contemporary world."

The experience of the Church in Russia was, he said, an enrichment of the total Christian experience. "Our Church, in the persons of part of its hierarchy and part of its clergy, went through all the stages of rejection, opposition and even direct action against the revolution and the changes it brought to the life of the Church. This was no more theoretical rejection or passive non-participation. It was a bitter and open struggle. As a result, the Church lost millions of believers. Already well before the revolution, as well as during the revolution itself, large numbers of the revolutionary intelligentsia, workers and youth, left the Church and broke with Christianity. But the victorious revolution went its difficult way of consolidation and development without the Church. At the same time the overwhelming majority of the masses of believers, who remained true to Christianity and the Church, — what we call the 'people of God' — became a constructive element in the

building of the new society on the new revolutionary bases, and thus an example to the clergy and hierarchy, who had not welcomed the revolution. This helped our entire clergy and hierarchy to unite their fate and life with the life of the people and to come to terms with what had happened. Our Western Christian brethren should draw from this a lesson for themselves."

The four conference participants who commented on these addresses spoke as follows :

Mr. Munby (UK) directed his comments to Prof. Shaull. 'His guerilla warfare sounds remarkably like the tactics of pressure groups devised in the 19th century in Britain in the anti-slavery society, a tactic we have lost in the Church today. If the Church is to be effective, we have to think how we engage in guerrilla warfare at all the points. I know of no institution in Britain that has done so little to change itself in the last 30 years and make such a gross misuse of manpower and finance, as my Church.

> But we want to know from the theologians where is God at work in these dynamic forces and where is the devil at work ? I think there is something in contextual ethics, relying on principles behind it, but we laymen, if we honestly admit it, are really in the dark. I don't know how far the theologians are in the dark. We know that God is at work in the practical life, but we don't see him very clearly. Perhaps today we are more aware of the tradition of the hidden God.

Mr. Adegbola of Nigeria said that it is valid for us to look at the revolutionary reality of our times in terms of the Kingdom of God. But the problem is to maintain our Christian criteria for determining how we see the acts of God in a particular revolutionary history. This might well enable us to evaluate the response of students and others who get involved in the revolution, and see in them not agents of revolution but co-workers with God himself.

Prof. Shinn (USA) said that he agreed that Christian faith means a revolutionary commitment, but how are we to distinguish authentic revolution from pseudo-revolution or counter-revolution? Without some criteria we shall succumb to an ideology of revolution which "prefers revolutionary fervour to persons, and has this dangerous tendency to deify history".

Prof. Takenaka of Japan said that it appeared to him that we are in such discussions coming gradually to find a common ground. He said that for Christians in Asia it was not just a matter of involvement in the revolutionary situation as a negative judgement of society but of having some idea of the kind of relevant, realistic alternative structure of society which Christians should stand for. We need more solid study of the real situation and a vision of our provisional goals. We must think in terms of long-term social and political aims, for regions and in the relations between great regions of the world.

THE DYNAMICS OF THE SECTIONS

Since the basic discussions and drafting took place within the four sections of the conference, it is necessary to describe their organization and work. The participants were divided almost equally among the sections so there were approximately 100 persons in each. They met for 13 two-hour sessions, not including the 45 minute period for worship and Bible study in each section on six mornings of the conference.

The agenda for each section was prepared in advance by the planning committee at its last meeting in Oxford, September 1965, and circulated for comment and suggestions during the following months. In April, these were sent to all participants with an indication of their section assignment and suggestions for reading in the preparatory volumes appropriate to the work of their section. In their early plenary meetings, all sections altered their agenda to some extent in the light of the expertise available to them and the need to focus their discussions.

The sections divided into sub-sections according to the topics on their agendas. In addition, each section was given the opportunity to present to the entire conference one of its major themes, and this general discussion together with the debate on the relevant aspects of the main-theme presentations in conference plenary provided the starting point for the section work.

It has been suggested since the conference that the sections would have been able to work more efficiently and effectively if they had received in advance a draft report for their consideration and discussion. The planning committee decided against this procedure, considering that it would greatly limit the freedom of the sections. Moreover, even the preparation of such a modest statement of the main issues as was contained in the section agendas, provoked considerable debate in the planning committee, and it is unlikely that a draft report, which would have been acceptable even as a basis for discussion, could have been prepared without convening at great additional expense a fairly considerable group of experts on each of the subjects considered at the conference. In retrospect, therefore, it seems that the purposes of the conference were best served by allowing the dynamics of the conference discussion to

influence the structure and character of the reports, even though this greatly increased the pressure on the conference drafting groups.

Section I — Economic and Social Development in World Perspective

The central issues before this section were the economic needs and difficulties of the poorer countries and the problems of international economic organization and justice which these raise. The planning committee had recommended that this theme be considered in three parts :

1) The changing economic pattern of the advanced countries.
2) Problems of economic growth in the developing countries.
3) The restructuring of the world economy for development and welfare.

The planning committee further recommended that in addition the section should consider the ethical and theological issues of economic development and social change.

The section was greatly helped in its work by the background material in volume III of the preparatory studies. The editor and practically all the authors of the essays were participants in the conference and were active in the work of the section.

The discussions in the sub-sections revealed great differences in outlook on such questions as the degree of long-range central planning required by modern technology, the economic system most likely to encourage rapid economic growth, and the best means of overcoming the growing gap between the rich and the poor countries. While there was general agreement on the need for theological-ethical categories which would help to keep social change under critical review, it was possible only to suggest some categories which might best accomplish this [1].

The issues debated in this section are perhaps best illustrated by the presentations on the sectional theme, *Economic Relations Between Developed and Developing Nations*, in a conference plenary. This meeting was chaired by Miss Janet Lacey of the UK and the speakers were Prof. J. Tinbergen, Director of the Institute for Economic Development, Netherlands, and a leading authority on development economics, and Prof. T. Kurien of the Economics Faculty of Madras Christian College, India. Prof. Roy Blough, professor of international business, School of Business Administration, Columbia Uni-

[1] See especially the Introduction to the report of Section 1, paras. 1-10.

versity, New York City ; Prof. Claudio Williman of the Institute for Development, Montevideo, Uruguay ; and Prof. Gilbert Blardone, France, commented on these presentations. It is possible only to summarize briefly their remarks.

According to Prof. Tinbergen, it would be possible for the developing countries to close the gap in well-being between themselves and the developed world without foreign aid, but initially this would involve almost unbearable hardships and the obtaining of investment capital by the compulsory reduction of consumption to very low levels. In his opinion financial contributions from the wealthier countries could be doubled, technical and educational assistance could be largely increased, impediments to trade could be reduced, and the unstable markets for products such as coffee, cocoa, rubber and tin could be regulated. He added that indicative world planning and a forceful world development policy were also essential. The Church could help the world to face over-population as an ethical issue, oppose the pessimists who see no hope for the development of the low-income countries, and challenge the self-centredness and short-sightedness of much western opinion, revealed especially in doctrinaire attitudes to other social systems. The claims of the developing world to its share in world economic growth are morally strong and the West should be prepared to accept a standstill in its own economic growth if this would mean growth for the poorer nations.

Prof. Kurien said that the world, having given up mercantilist and free-trade patterns, was seeking a new world trade system. The new system was emerging and was based on the need for world economic growth and the conviction that the resources were available to realize such growth ; but we still did not know all the rules of the game. The basic objective is deliberately to transfer resources from one set of countries to another, but the receiving countries have yet to work out long-range objectives and a plan for utilizing such resources for their economic development. The giving countries must also plan to share their "know-how" and to continue their loans and credits over a long period so that planned development can take place. They must be ready to accept changes in their own economic life as a result of the development of the new nations.

In his comments Prof. Blough (USA) agreed with the addresses but said that leading American businessmen he knew would feel that in the conference there had been too much generalization about the problem of economic development. They would doubt the wisdom of helping countries which had not learned to control their population growth, and would ask whether the aid was really helping in development or was going to the rich or the corrupt. Moreover, they would ask whether such countries are making the best use of the

resources they have and why they are so hostile to foreign private enterprise : these businessmen do not regard themselves as neo-colonialists or imperialists.

Prof. Williman supported the ideas of Prof. Tinbergen but stressed the role of the state in development planning. He said that in world planning there must be interim stages in order that the new nationalism of Africa, Asia, and Latin America could express its distinctive economic aims and patterns over against the economic domination of the West. We could not forget that development is not only a way of promoting economic justice, it is also a way of promoting political independence.

Prof. Blardone said that international economic relations are marked by two essential characteristics : inequalities in powers of negotiation and decision making which enable the developed countries to influence the economy of the under-developed countries, and the dependence of the under-developed nations on the world market, which increases their economic dependence on the developed countries. It is a difficult long term task to alter this situation. But, in the short term, there could be counter-balancing action to give under-developed nations greater freedom from outside control. The Churches could be a great help in preparing public opinion, especially in the West, for such necessary checks on its power.

This exchange of views opened up what was the first major world ecumenical consideration of the problem of international economic justice.

The discussion in the section and sub-sections benefited greatly from expert opinion which was available and the statement on *World Economic Relations* in the report of section I (part IV, para. 101 to 143) is one of the most significant of the conference.

Section II — Nature and Function of the State in a Revolutionary Age

The rôle of the state has been a central concern of ecumenical social thought since the first world conference on social questions. In Geneva the discussion focussed on four issues which became the topics of the four sub-sections into which the section divided following the opening plenary meetings : 1) Power and the State in Developed Countries ; 2) The Sanctions and Functions of Law and Law Making in a Revolutionary Age ; 3) The Task of the State in Developing Societies ; and 4) Responsible Participation in Political Life.

The composition of the sub-sections influenced markedly the final shape

of the section report: sub-section 1 was composed largely of people from developed countries, and the members of sub-section 3 were people from the developing countries.

The most sensitive issue considered in the section was that of violence. The tension was the classic one between those who felt that any suggestion that the Church might acquiesce in the use of violence would destroy its moral authority, and those who held that certain situations require the Christian to choose between condoning the silent violence of injustice and using violent means in the search for justice. (See report of section II, para. 83 to 85.)

Other issues which aroused sharp debate in the section were:
— the problem of nationalism and national unity (para. 46-57);
— the Christian participation in political parties (para. 72);
— the rôle of the armed forces in political life (para. 58-61).

The debates on the nature of law and law-making in changing societies were particularly vigorous, perhaps due to the strong concentration of theologians and lawyers in this sub-section, and it is all the more remarkable that the sub-section was able to arrive at such a provocative statement on this problem (see para. 27-45).

At a conference plenary session the themes of this section were considered by two speakers, General T. B. Simatupang of Indonesia and Monsieur Jean Rey of Belgium, member of the European Economic Commission, on the topic, *The Increasing Rôle of Government and Responsible Participation.* The meeting was chaired by Prof. Arthur Larson, a political scientist of Duke University, USA.

Monsieur Rey said that for the past 30 years we have observed the fundamental transformation of the rôle of the state and have given up the *laissez-faire* view. It is now assumed that the state must take final responsibility for full employment, stability of prices, economic growth, the struggle against inflation, etc. In Europe, there remains very little difference between political parties on this fundamental point even if they differ about the methods and the means to be employed by government. However, in supranational affairs the struggle continues. In the European Common Market (in the Rome Treaty) two ideas were developed, a 19th century conception of a customs union, and a new economic union in the contemporary understanding. The customs union has been achieved but we are still struggling to construct a common economic policy. We face a great struggle between the rules of this new economic community and the national (and nationalist) resistance to them. Progress comes slowly,

after months and sometimes years of discussion. This, however, is normal and will continue because the change is great. Our generation is seeking to live at the level of the continents, because the old national states cannot resolve the economic problems which hamper them. Much depends on the ideas and on the imagination of the individual person whether he be a voter or a leader.

In his address General Simatupang said that the Christians in Asia had to think of their participation in two fellowships, in the ecumenical fellowship and in the national community of all peoples in which Christians were generally only a small minority. This fact made the dialogue with majority Christian groups in the West difficult. Regarding the "revolutionary fervour" of the new nations, he said, Christians must work to channel this "revolutionary steam" into constructive directions. They cannot stand apart from our revolutionary political situation. "They must be in the revolution more seriously than anyone, and infuse a greater sense of realism and responsibility into the thinking of the revolution." He said there was need for strong government in the new nations but the difficult question was to know how great a price should be paid in freedom to obtain it. "We have tried a government by a one-party system, a multi-party system, and army rule, and the search goes on. The Christian Council has struggled to keep alive the workable and realistic balance between authority and freedom and help our people see their way in political life. Indonesian people were asking themselves three questions : 1) how should we interpret our success in maintaining our national unity against all the difficulties ? 2) how should we understand our failures especially in the economic field ? 3) how should we understand the relation between our successes and our failures ? "

These two presentations give only a partial idea of the many points of view held by conference participants on contemporary political developments, which immensely invigorated the discussion in this section.

Section III — Structures of International Cooperation — Living Together in Peace in a Pluralistic World Society

The themes of section III were developed in close cooperation with the staff of the Commission of the Churches on International Affairs and reflected one of the central concerns of the conference: "to relate efforts to prevent nuclear war with the reordering of power and privilege in the world, in order to achieve justice". The three sub-themes, which served as the topics of the three sub-sections, were 1) relations between the nuclear powers, including

their allies, and the search for peace; 2) the political problems growing out of the challenge of the new nations ; 3) the development of international institutions for peace and justice. In addition, a working group within the section was appointed to give attention to the theological and ethical issues of a changing international order.

As might be expected, the task of this section was particularly difficult because of the highly controversial character of the topics and because of the desire of many participants to debate specific political problems. Debate tended to concentrate on such questions as :

— the structure of international relations as this relates to actual overcoming of present tensions between the nuclear powers, East and West ;
— the conflict between those, especially from the so-called third world, who advocated different types of radical change in the structure of international relations and those who defended western power and policies ;
— the problem of Vietnam and related issues ;
— the rôle of the United Nations and of regional political groupings.

The plenary presentations of Prof. H. Gollwitzer, a theologian from Berlin, and Dr. Max Kohnstamm of Brussels, a leader in the movement for Western European unity, on the topic *Peace in a Nuclear Age*, will serve to illustrate the intensity of the debate in this section.

In his address Prof. Gollwitzer said that the first task of the Christian Church today is to say a clear "no" to nuclear and other modern technological weapons of warfare. It must shout that "no" in the ears of the politicians and military leaders and it must base its own action on that refusal. Not until then can the Church turn to the second task, of cooperating with politicians in finding a way out of the present balance of terror to a new system of international law and security.

> It is only when the Church undertakes the first of these tasks that the second task becomes urgent, and it is only if the Church undertakes the second task, that its rejection of the use of weapons of mass destruction will be something more than an easy phrase, a comfortable ethical attitude which involves no concrete responsibility.

In his address Dr. Kohnstamm said that there was not yet in international affairs real law in the sense that there were institutions and a coercive power to enforce it. In international affairs there is only an armistice which will last as long as the "beasts in the jungle" of our international life find it in their interests to maintain it. Furthermore, all war is in danger of escalating today into nuclear war because the secrets of it are known and only the balance of terror prevents it.

> We must take seriously that history has put us in a fix : ... that is not very nice of history, but we are in it. The only basis of peace today is the terror, the joint terror. If we give up the deterrent, we give up justice and finally peace. If we keep it and things get out of balance, we will have lost the chance to change the structure.

He said it was clear that we had to change the present structures of international relations because they are so destructive :

> There is nothing more terrifying than the vacuum by which, in our international society, every national community is surrounded... no law, no institutions, no coercive power. Every collective is totally alone, the loneliness of the jungle surrounded by the arbitrariness and the unpredictability of man and his communities... We are in a destructive structure in which the other is always our potential enemy and can never be trusted, ... even if the man who represents it is a warm human being.

But the process of building a new and creative structure of international community depended on insight and imagination in discovering the points of common interest between peoples. In various places this process of community building had begun, as in Western Europe and in other parts of the world. Revolution, assuming it meant violent overthrow of the existing rules, institutions, and powers, could not be made into an abstract principle of action ; such an approach is not rooted in the raw facts of concrete historical events.

Speaking from an Asian perspective Prof. Iisaka agreed that it is an illusion to think that nuclear deterrence can maintain world peace ; moreover, the present deterrence presupposes the status quo and the superiority of the major powers who have the nuclear weapons. This leads to nuclear colonialism, and all the resentments and suspicions which that breeds. The nuclear powers must take more positive steps to peace but will they as long as they entertain the notion of their nuclear superiority ?

In the light of such discussions it is not surprising that the report of section III should be incomplete and inconclusive. But the careful reader will also be able to discern a serious struggle to discover points of common concern and common outlook which might serve as the basis of Church efforts for international peace and justice.

Section IV — Man and Community in Changing Societies

It could be argued that there has never been a satisfactory ecumenical consideration of the problem of man and community. The topic is too large, the

common concern too difficult to define in view of the different forms in which it arises in different countries, and the criteria of what constitutes an expert on these issues is too varied, to make for tidy conference discussion ! If section IV succeeded in any measure it is due very largely to the leadership of Dr. Margaret Mead (USA) who served as co-chairman with Prof. André Dumas, a theologian from France. They brought a level of leadership and of insight which constantly inspired and enlivened this section.

The section focussed its attention on five issues (which became the themes of the five sub-sections) :

1) The question of community in modern urban, technological and pluralistic society.
2) The plurality of racial and ethnic groups and the struggle for community.
3) Men and women in changing communities.
4) Tension between generations.
5) Changing patterns of Christian communities.

In addition there was a working group on specific theological issues of changing community.

The report of section IV contains the findings on topics 1-4 and concludes with a statement on the implications for Church structure and action.

Despite the disadvantages of a large and complex theme the debates in this section were as passionate and critical as in the other sections. The address of Dr. Mead to the conference on the issues before the section, and the comments upon it by Prof. Orlando Fals Borda, a sociologist of Colombia, and Rev. A. Adegbola of Nigeria, illustrate the scope of their discussions.

Speaking on the theme, *New Forms of Community in a Pluralistic Society*, Dr. Mead observed that it is only within the last 25 years that we really know who all our neighbours are. We are not only in communication with them, we share a new responsibility for their welfare. No disturbance, no epidemic, no famine is now outside our knowledge and our responsibility. We need new forms of community to fulfil these new responsibilities. Moreover, we have seen how rapidly people change and we know more of the possibilities for realizing such change. The Church must make greater use of the knowledge of the social scientists if its efforts to encourage better cities and better communities are to be effective.

Prof. Fals Borda in a brief address on *Promise and Frustration in Social Change*, emphasized two points made by Dr. Mead — the need to know and

the need to act on the basis of that knowledge. He said that in social change elements of the old order are carried over to the new and it is important to know whether they have functional or disfunctional consequences. This might involve "future-oriented" research and would involve commitment on the part of the social scientist to social values ; but this does not mean less commitment to scientific methods. We must consider also how change is achieved, over what length of time, and how it is secured against retrogression. This also involves study of the social and moral dynamics of the groups effectively producing needed change :

> A great deal would be gained if there were powerful organizations national and world-wide in scope, ready to defend justly rebellious young men and women in universities and other circles who otherwise would be persecuted, eliminated, or co-opted by dominant groups that do not deserve to survive... Of course this principle, once established and diffused, may turn into a double-edgeds word. It could be used both to stop change and to foster it.

Dr. Adegbola in his comments said that he agreed with Dr. Mead that Christians must accept and make use of the knowledge offered us by the social scientists. We must, however, also bear in mind that "knowledge will pass away". The real problem is that the peoples of the world are, for a variety of reasons, losing faith in each other. The decision of the World Court on South West Africa is a case in point. Where such important decisions rest on legal technicalities and abstract law, and are without moral conviction, then a new community of despair results. The saving-redeeming community will not come out of knowledge but from a massive response in the new world community to the word of our Lord.

THE THREE WORKING GROUPS

As explained above, the planning committee had decided that three working groups on (1) Modern Technology, (2) Theology and Ethics, (3) The Action of the Church in Society, should correlate discussion within the sections on these three topics. Since these groups had to meet apart from the section meetings, it was decided that they should be relatively small, about 18-20 persons or 4-5 from each section. Their reports were presented by their officers to the conference plenary and were acted upon in the same way as the section reports.

The biggest handicap of the working groups was the lack of time for their meetings within the tight schedule of the conference. Despite this, they made an important contribution to its findings. A brief description of their work follows :

Working Group A — The Potentialities of the Contemporary Technological and Scientific Revolution

This group considered four issues which emerged in the conference discussion of technology : 1) the nature of modern scientific technology ; 2) its proper goals ; 3) the organization and control of technology ; and 4) the response of the Church.

Working Group B — Theological Issues in Social Ethics

Various theological issues emerged in the preparations for the conference and during its discussions, and the working group on theology decided to focus attention on three of these in its report : 1) the Christian understanding of the intelligibility of nature in view of the renewed belief in the possibilities of human research and knowledge inspired by modern science and technology ; 2) a theological understanding of social change, especially in light of the collapse of various religious and secular ideologies ; and 3) theological issues in racial and ethnic relations. In its conclusions the working group recommends for study a number of issues which it had no time to consider.

Working Group C — The Action of the Church in Society

This working group had the most difficult assignment of all since it was involved in trying to summarize the work of the entire conference, and this led inevitably to some overlap with the work of the sections. Their report therefore mainly emphasizes some of the more important findings of the sections.

THE THEOLOGICAL DISCUSSION IN THE CONFERENCE

The question has been raised whether theological questions received sufficient attention in the conference and some have suggested that these questions

were slighted. What was in fact the theological concern of the conference and how was it dealt with?

During preparations for the meeting there was a constant debate on how the theological issues underlying the entire discussion of Church and Society today could best be treated. Various attempts were made, especially in the preparatory volume on *Theology and Social Ethics in a Changing World*, to identify the theological issues, and eventually four questions were formulated as representing the key problems for the conference:

1) How can Christians discern the action of God in Christ in history?
2) Are there social principles and patterns of human existence which are eternally valid, or is the Christian gospel to be interpreted primarily in terms of the creative freedom to discover and affirm new meaningful patterns of society?
3) Since the Churches are living in widely varying situations... what is the meaning of a world-wide Christian discussion of social issues and how does it bear on the meaning of the unity and universality of the Church's witness in the world?
4) How have the revolutionary changes of the contemporary world affected and how do they continue to affect Christian discipleship in the modern world? [1]

It was also proposed that these theological questions should be studied with the following considerations in mind:

1) Theologians should not carry on their discussion in isolation from the social scientists and other laymen;
2) All members of the conference should participate in a period of theological discussion;
3) Theological issues should be defined and dealt with in the context of each topic;
4) An opportunity should be provided either toward the end of the conference or after it for a representative group to review the implications of the preceding discussions of the conference for a Christian understanding of the human [2].

There was, therefore, an attempt at the conference to make use of the experience of laymen in identifying the ethical problems of modern life and also in determining the relevant formulation of theological criteria. This is necessary today because in rethinking traditional theological formulations of

---

[1] See Appendix IV — "Plans for the 1966 World Conference on Church and Society", *Minutes of the Central Committee*, Enugu 1965, pp. 84-85.

[2] *Ibid.*, p. 84. However, it proved impractical to convene a special group for theological study at the close of the conference, and instead the planning committee opted for a working group on theological issues within the conference, as described above.

WORLD Y.W.C.A.
37, Quai Wilson
GENEVA, Switzerland

Christian social responsibility in situations where social structures and institutions are undergoing radical change the technical and moral insight of the layman is crucial.

Clearly we are in a paradoxical situation, for it is one of the assumptions of biblical faith that the Gospel can explain and interpret the dynamics of history. Where this does not happen, it must be due to some defect in the methodology whereby the Church develops and interprets its social ethic. And so the question has been raised ever more insistently in recent years whether the theological and ethical categories by which Christian action in society can be relevantly defined today will be discovered without the insight of laymen. But the cooperation of theologians with laymen is still very problematical, and one difficulty of the conference was precisely that so little use has previously been made of the lay understanding of modern society in determining the issues on which theological reflection is needed. Perhaps it is fair to say that where the lay mind does contribute to the discussion it quickly becomes evident that the previous theological-ethical formulations of the Church prove to be too abstract or too legalistic to meet the dilemmas of action in a morally complex world.

The theological reflections of the conference are inevitably, therefore, inadequately developed precisely because the search for a new method of theological enquiry and study in relation to Christian social ethics is still in process of development. It is in light of this situation that the theological character and conclusions of the conference must be judged.

OTHER FEATURES OF THE PROGRAMME

The description of the life and thought of the World Conference on Church and Society would not be complete without some mention of several other elements in the programme which contributed to its thinking and enlarged its scope and significance.

One of the most important of these was the plenary session on *Christianity and Revolutionary Change in Latin America*. The three speakers on this theme were : Prof. Candido Mendes de Almeida, a Roman Catholic and director of the Faculty of Political and Economic Sciences, University of Rio de Janeiro, Brazil, who spoke on *The Structural Ambivalence of Latin American Society* ;

Rev. Hiber Conteris, a Methodist pastor of Uruguay and study secretary of the Latin American Commission on Church and Society, whose topic was *Ideological Options and Political Dynamism*; and Dr. Gonzalo Castillo, a young Presbyterian theologian from Colombia, and general secretary of the Presbyterian Commission for Latin America, who spoke on *Christians and the Struggle for a New Social Order in Latin America*. Their addresses were judged to be among the most thought-provoking of the conference. Dr. Nobushige Ukai, president of the International Christian University of Japan, chaired this session.

At one of the last plenary sessions, the conference listened to another panel on the subject, *How Can the Church Contribute to the Transformation of Society?* The speakers were Dr. Emilio Castro, executive secretary of the Provisional Commission for Evangelical Unity in Latin America; Dr. Eugene Carson Blake, newly elected General Secretary of the World Council of Churches, and Prof. J. M. Lochman, a young theologian of Czechoslovakia.

On the first Sunday morning of the conference, participants joined with the Christians of Geneva in ecumenical worship at which Dr. Martin Luther King Jr. was the preacher. Though prevented from coming by race riots in Chicago, Dr. King was seen by millions of viewers on the European television network, and his voice was heard in the service in the Cathedral of St. Pierre in Geneva, since a film of his sermon had been flown to Switzerland the previous night. For many who attended the service, the statement of this Christian leader on the meaning of Christian love in the struggle for human dignity remains one of the highlights of the conference.

On the Sunday afternoon the conference participants attended a dramatic presentation, "The Rebel", especially prepared for the conference and produced by a group of British actors, based on literature and statements of social protest. That evening the conference joined in a public rally organized by the Churches of Geneva on the subject, *Christians in the Battle for Human Rights* at which two conference participants, Prof. André Philip of France and Dr. Benjamin Payton of the USA, were the speakers.

ENLARGING THE ECUMENICAL DIALOGUE

This conference will be remembered particularly because of the way in which it enlarged the ecumenical dialogue. The strong representations from

the Churches of Africa, Asia, Latin America, and the Middle East meant that those from the western Churches were introduced to a new ecumenical dialogue which challenged their customary views about the way in which the Gospel is to be related to our world. The strong group of laymen likewise had the effect of greatly enlarging our understanding of the meaning of Christian realism in interpreting the relation of Church and Society. Moreover, at two other points the conference added to our awareness of the full comprehensiveness of the ecumenical dialogue.

The first was the encounter with the youth and students. Whereas some participants were offended by the conference because it was too disturbing, many of the youth and students were impatient to see it speak more boldly on issues of social and political justice. On the last days of the conference the youth and student participants asked the conference to march from the ecumenical centre to the European office of the United Nations, to make a symbolic presentation of the findings of the conference to the world. A revised form of this proposal was presented to the conference and turned down by a narrow vote, whereupon the youth and students decided to march on their own, inviting conference participants to join them. This decision was explained to the conference by a Christian student leader from the USA :

> We see this march as directly relating to the urgency and importance of the issues brought before this conference... As stated in the original petition, the function of this march is to serve as an immediate demonstration of our intense concern for these issues, and as a public confession of our individual and collective commitment to become directly and actively involved in the struggles for a just solution of them... Obviously this is only a first and minor step toward making that commitment real...

The march to the Palais des Nations was indeed joined by a large group of conference participants.

A second important aspect of the enlarging dialogue was the presence of a strong group of observers from the Roman Catholic Church and the opportunity this provided for consideration of the larger ecumenical discussion on questions of Church and Society. One evening plenary in the conference programme was devoted to a discussion of *The Church in the Modern World — Recent Trends in Roman Catholic Social Thinking*, at which the speaker was Monsignor Charles Moeller, professor at the University of Louvain and undersecretary of the Vatican Commission for the Doctrine of the Faith. Monsignor Moeller, who is also a member of the academic committee of the Ecumenical Institute in Jerusalem, urged that there be increased ecumenical collaboration especially in those areas where we as Christians show that we are really occupied with man, with man as he is presented in the reality of our times.

In his analysis of the developments in culture, natural science, sociology, politics, and theology which led up to the adoption by the Vatican Council II of Schema XIII on *The Church in the Modern World*, Monsignor Moeller noted two complementary orders of approach, the biblical and the insistence on the dignity of the human person. He said that the Schema shows that the Church confronts problems posed for all Christians and that reference in it to a wider ecumenical dialogue and possible cooperation is

> not merely conventional good manners or a stylistic addition... (but) was included to indicate that all of the problems dealt with were also of concern to non-Catholic denominations. The presence and action of the observers contributed to this text's composition in an ecumenical atmosphere.

Speaking of collaboration and dialogue between the Roman Catholic Church and the World Council of Churches, Monsignor Moeller said that theologically it was necessary to promote common study of five central questions: 1) the Christian understanding of man; 2) the reality of God facing atheism; 3) Christology considered in harmony with an expanding universe; 4) pneumatology (doctrine of the Holy Spirit); and 5) eschatology or the "end of time" of which the Gospel speaks.

There were substantial statements on this address by Metropolitan Nikodim of the Russian Orthodox Church; Prof. Roger Mehl of the University of Strasbourg, France, and Dr. John C. Bennett, president of Union Theological Seminary, New York City, who commented on the prospects for a fruitful dialogue with Roman Catholics in the area of Church and Society.

Metropolitan Nikodim indicated the possibilities for fruitful dialogue on peace, relationships with atheists, and on private and public ownership. He declared that most of the questions raised in the papal encyclicals *Mater et Magistra*, *Pacem in Terris*, and *Ecclesiam Suam*, provide a good basis for a broad and fraternal dialogue on many problems of Christian social thinking of our time. Referring to such specific topics as the true meaning of scientific and technical progress, the relaxation of international tension, disarmament and the establishment of trust, Metropolitan Nikodim said that "despite differences of approach conditioned by confessional factors and by belonging to different societies, one can reasonably expect in the future far-reaching mutual understanding and agreement with regard to the solution in principle of all these problems in a single all Christian spirit".

Prof. Roger Mehl expressed appreciation that the drafters of the Vatican Constitution on the Church in the Modern World avoided reference to the Roman Catholic doctrine of natural law although he said the question of

natural theology cannot be evaded as Christians think together about a social ethics. He said this was an important point just in view of Prof. Moeller's own emphasis on anthropology.

> How are we to tell modern man who he is ? Certainly not in terms of natural theology, but by leading him towards the true archetype of human nature, Christ, the Lord and the Suffering Servant... The dignity of the human person will be brought out better without reference to the vagueness of natural theology and to the permanent ambiguities of the history of human logic.

Prof. Bennett expressed gratitude for the tremendous change in the climate of Protestant—Roman Catholic relations in the USA and for the changes in the Roman Catholic Church. He called attention particularly to the remarkable openness to the secular world, the convergence in theological and biblical thought and cooperation on specific social issues. It was a challenge to the Protestants and Orthodox to see these changes taking place within the structure of the Roman Catholic Church.

In effect this exchange of views confirmed the opinion of a pre-conference Roman Catholic—World Council of Churches working party on Church and Society that "there is no sufficient reason why further work on this theme (theological basis of social ethics) should be carried on in isolation, but rather that there ought to be consultation (or, as far as their ways of working will allow, collaboration) between the WCC and the Roman Catholic Church" [1].

THE ECUMENICAL VISION

The conference raised many questions about the role and function of the ecumenical movement in the area of Church and Society. Some of these were answered by the conference rather confidently, some were answered partially or left as open questions. Two in particular should be mentioned.

The first is, of course, can ecumenical fellowship produce the new and creative thinking on social questions which is evidently demanded of the Church today ? It will be apparent from reading the reports that the Churches are only at the beginning of their search for such new thinking, but the creativity

---

[1] "Theology and Social Ethics" (Report of WCC-Roman Catholic discussions on social questions in *Study Encounter*, vol. II No. 2 1966, pp. 75-102). *Study Encounter* is the quarterly bulletin of the Division of Studies of the World Council of Churches.

and imagination of the conference give great promise of the power of the Spirit at work in the minds of faithful men and women who are moved to meet the world's needs for compassion, justice and truth. In this respect the conference has been welcomed as a source of new light and inspiration helping to show the Church its way in the world.

The second question is less easily answered : is the ecumenical fellowship represented by the World Council of Churches spiritually strong enough to confront within its own life the deep tensions which exist today between the different regions, races, nations, ideologies, and interests, and enter into conversation about them ? In his closing statement to the conference the chairman, Mr. M. M. Thomas, spoke to this point :

> It is one thing to be a community of faith in isolation from the tensions of social and international life. It is another for a community of faith to become also a community of social thought at a revolutionary time. Certainly there were times in this conference when we had to face these tensions of social and international life in depth... We had all the tensions between East and West, North and South, between the generations, etc... We sometimes came near the breaking point. But... we must be thankful to God that we have come through it all to a new ecumenical vision, at least a glimpse of it... Mutual confidence is being built up and... there is a new spirit of dialogue...
>
> I do not regret that our discussions of long-range problems of society and world community have been disturbed by concrete issues in international and social life. Immediate issues are the main focal points around which long-range issues become real. There are occasions when dry Christian thinking must receive the vitality of an outraged conscience. Such I believe has been our cry that the Vietnam war should stop. We have had amongst us many varied convictions about the possible means of bringing the war to an end, but as Christians sharing in the guilt of mankind in this conflict, we all have the responsibility of being constantly exercised in the efforts to bring peace and alleviate the sufferings in both North and South Vietnam ; to pledge ourselves to create conditions of peace with justice and charity. We have cried out against tragic violent suppressions of struggles for justice in several other places, especially in Southern Africa.

It is with this sense of commitment to continuing enquiry and to conscientious action that the conference commends its findings to the Churches. It is now for the World Council of Churches and its member Churches to determine if our meeting has indeed helped to clarify the ecumenical task for the future and to engage all Christians in new and relevant common action. We await with great interest and anticipation their response.

M. M. Thomas, Chairman
Paul Abrecht, Organizing Secretary

MESSAGE
OF THE CONFERENCE

1. We, participants in the World Conference on Church and Society, are grateful to God who has brought us together from 70 nations of the world. We thankfully acknowledge that he has granted us this experience of the world community which is emerging in this age of advanced technology and social revolution. By his grace we have come to a new awareness of the reality of the Church as the people of God, united in diversity, sustained in weakness by the power of the Holy Spirit, and called to participate in the freedom and reconciliation offered us by Jesus Christ.

2. During our days together, we have been reminded of the new possibilities now open before man, as well as of the new threats to human existence. We have been given a new sense of the urgency of the task before us. In the light of what is now happening in our society, we Christians cannot escape the call to serious study and dynamic action.

3. Throughout this Conference, our attention has been focussed on four issues :

— Modern technology. Aware of the new hope which it has aroused, we have attempted to understand how it can be so used and controlled that it will best contribute to human liberation, economic well-being and social justice.

— The need for accelerated development in Asia, Africa and Latin America, and for fundamental changes in the relationships between those countries and the advanced industrial nations.

— The struggle for world peace : the importance of doing everything possible to bring an end to the present military conflict in Vietnam and to find solutions for those explosive situations which would provide the occasion for new wars. We have noted with deep concern that a callous and hard attitude grows among many people concerning the means employed to wage war, both civil and international. All ancient cruelties and all new forms of warfare should provoke horror for the Christian conscience.

— The problem of a just political and social order and the changing role of the state. Here a fundamental issue is the function of law in our revolutionary times and its theological foundation.

4. It is not easy to come to a common understanding either of these problems or of how to solve them. Our discussions have revealed a wide variety of points of view which are due not only to the diversity of situations from which we come but also to the different perspectives from which we think about social questions. Our Christian faith provides us with a common foundation,

basic attitudes and common objectives for our service to society; it does not produce an easy consensus on specific social issues. In this Conference, however, we have discovered that dialogue is possible between those representing different positions, and that such discussion exposes the limitations of our thought and challenges us to greater faithfulness.

5. If the Church is to provide its members with guidance in their service to the world, it must discover how to make possible a constant dialogue between the social scientists and the theologians, and between those who engage in the study of social problems and those who spend their time in the common tasks in society. The presence in this Conference of a large number of laymen and of experts in many different fields has created a unique situation for this dialogue. It has revealed the possibilities as well as the frustrations latent in it, and has led to the recommendation that long-term projects for such discussions be worked out.

6. As Christians, we are committed to working for the transformation of society. In the past, we have usually done this through quiet efforts at social renewal, working in and through the established institutions according to their rules. Today, a significant number of those who are dedicated to the service of Christ and their neighbour assume a more radical or revolutionary position. They do not deny the value of tradition nor of social order, but they are searching for a new strategy by which to bring about basic changes in society without too much delay. It is possible that the tension between these two positions will have an important place in the life of the Christian community for some time to come. At the present moment, it is important for us to recognize that this radical position has a solid foundation in Christian tradition and should have its rightful place in the life of the Church and in the ongoing discussion of social responsibility.

7. In many parts of the world today, the Church represents a relatively small minority, participating in the struggle for the future of man alongside other religions and secular movements. Moreover, it can hope to contribute to the transformation of the world only as it is itself transformed in contact with the world. The God who sent his Son to the cross and manifests his power in weakness has brought us to this point, and offers his people new opportunities of service and witness in it. In this Conference, we have been led to perceive some of these new opportunities, and have been challenged to prepare ourselves for this task of service.

8. In fact, when the Church lives as servant it may discover the unique vocation that it has at the present time. In the face of the demands for a new relation-

ship between the rich and poor nations and between the powerful and oppressed classes, the Church can understand that the powerful need the help of the weak as badly as the weak need the strong. Societies at different stages of development face difficult problems for which there are no easy solutions. Often they can perceive more clearly the nature of their own problems when they confront societies quite different from their own. The dynamic world in which we live calls for new experiments in social organization and for new structures. In some cases, these new forms may first emerge in the developing nations, where the impact of social change is most acute. The confrontation which has taken place here may prove to be a significant step towards the fulfilment of this vocation.

9. In keeping with the spirit of this Conference, our final word to the Churches must be a call to *repentance*, and to the recognition of God's judgement upon us, and of the reality of the new humanity in Jesus Christ offered to us all. It is also an urgent appeal for more effective and vigorous action, as an expression of our *witness* to the Gospel in the world in which we are living. We realize that this is a difficult task and requires a long and arduous struggle. But we pray for strength, sustained by the promise of Our Lord: "Be of good cheer; I have overcome the world."

CONFERENCE REPORTS:

Report of Section I

ECONOMIC DEVELOPMENT IN A WORLD PERSPECTIVE

I. INTRODUCTION

1. The conference discussions stressed the many and increasingly rapid advances in technology and economic organization which will continue to produce fundamental economic change with profound social and personal consequences in all countries, whatever their ideological and political forms. These advances lead to a growth in economic productivity and are to be welcomed as a gift from God, who gives new powers to men and requires their use for the common good. If this obedience is to be realised, the choices and changes presented to man by these new forces must be kept under critical review, for left uncontrolled they accentuate the existing unbalance between rich and poor countries (and indeed within them), which is a scandal and offence to God and men. Technology must be made to serve human purposes and not be allowed to overwhelm them.

2. This means that Christian theology must expound and defend the understanding of the "human" as a criterion for judging economic and social change. (This indeed is the purpose of the concept of "the responsible society", which has played a useful part in Christian social thinking in recent years.) It can be applied as fruitfully to international political, economic and social structures as to national ones. The Christian understanding of the human derives from the belief that Jesus Christ is the disclosure to us of both true God and true Man. In him we see most clearly what it means to say that man is made in the image of God, that in his dealing with the material world the Christian is called to express the Lordship of Christ, and to do so with a sense of his solidarity with all men. He derives the strength and inspiration for doing this from the Christian community, the fellowship of the Holy Spirit into which Christ has brought him. In this community the gifts of each member are meant to contribute to the common life of the whole, and not to be used merely for personal aggrandisement. The fellowship of the Church should witness to what man's entire political and social life should express.[1]

---

[1] In stressing the criterion of the human we are aware that there is no full theological agreement on the meaning of our humanity in Christ. Moreover, in the behavioural sciences the empirical understanding of the person is varied. The two need

3. The task of the Christian is to conserve what is truly human in the present but, alert to the many existing injustices, to seek to realise fuller possibilities of human life through the processes of economic growth and social change. He should also urge men to say "no" in the name of their true humanity to aspects of social change which destroy rather than reform, and seek for better ways. Moreover he should remind those with great power and affluence that they have proportionately greater responsibility, and impress upon them that their decisions affect others all over the world. He should ask them to examine the ways in which their influence can be used to express the solidarity of mankind by removing crippling squalor from the lives of others. As the Christian Church helps to produce the change of motivation in the developing countries without which their problems cannot be tackled, it must be particularly concerned with the goals and values of education, and with the growth of lay training which will focus on the problems of Christian decision-making in economic life and the need to build a new national community, wider than family, clan or tribe, and conscious of regional and international ties. In both developed and developing countries the Church of Jesus Christ calls men to work for adequate national, regional and international institutions which will remedy the evils of poverty and injustice. Enlightened self-interest has its part to play in serving the common good, but the task of the Church is to help to work out the common good, and constantly to stimulate the national and individual conscience.

4. Economic growth means increase of income in terms of goods and services, more freedom from toil and drudgery, and continually expanding opportunities for men to use their skills in new ways. It requires elimination of waste, of both resources and men, systematic exploration of new methods and technologies, the maximum use of new opportunities, and ingenuity in the perfection of all kinds of tools. These things do not come about spontaneously, but through sustained research and the energetic pursuit of material progress.

5. The churches should welcome economic growth because it helps to free men from unnecessary want and economic insecurity. Economic growth in the relatively few richer nations of the world makes it incumbent on them to assist in the enormous task of helping the developing countries to move along the road to self-sustained development. This is the biggest issue in the world today, and it will be with us for generations to come.

---

to be related, and the World Council of Churches could usefully invite a group of theologians and social scientists to study this question.

6. The Churches should not accept uncritically the phenomenon of economic growth, particularly in the richer countries. Concentration on material advancement — whether by nations or families — tends to make men forget the real values and purposes of life. A too high level of consumption brings its own peculiar dangers and temptations. The perfection of organizations and methods of work may damage men's personalities. The complex and highly technical economy, which is necessary for sustained growth at ever higher levels, develops its own laws and necessities. The danger is that men may serve the economy rather than making it serve them.

7. In countries which are already prosperous, and which are becoming more highly organized every day, the Churches should help to keep alive a deep concern for the human. They should insist that the organization of work and its fruits are not ends in themselves but means to an end — the well-being of the whole man and the ability to help others. They should awaken the conscience of those who are working in and for the economy, and create an awareness that wherever economic growth does spiritual damage to man, in his work or his leisure, the economy needs correction.

8. The Churches in developing countries face particularly heavy responsibilities. Their countries have gigantic problems of restructuring their political, social and economic systems. As their people develop their potentialities, as they struggle with the impact of new technologies and world-wide economic forces, they are sharing in one of the revolutions of our time which brings great opportunities, suffering, and temptations.

9. The fulfilment by the churches of these tasks requires an understanding of technical and economic realities, combined with a sustained spiritual vigilance. In many places Christians are indeed contributing to the development of responsible societies in our turbulent and ever-changing world. This is their Christian vocation, and the Church should support them in every way. They face serious dilemmas. They have to make decisions in a complex setting, in association with men of other faiths or of none. Christians should have the sense of joy and freedom which belongs to Christ's followers, who can face uncertainties because they trust in him. Because we often have to act on imperfect information and can never predict all the consequences of our actions, some of them will harm others in ways we cannot foresee. We need the grace to learn from experience and to live in the fellowship of the Church where there is mutual giving and receiving of forgiveness and correction (both within and across national boundaries). In this way we can be helped to a certain objectivity about ourselves and others, which is neither utopian

nor pessimistic, but which enables us to work steadily for a responsible use of God's gifts by mankind.

10. The long-term future is hidden from us. We do not know how far the radical ethic of the kingdom of God can be realised on earth. We do know that God appears to have set no limits to what may be achieved by our generation, if we understand our own problems aright and desire to obey in our circumstances. If we are faithful, our successors will find new tasks for their time and be encouraged by our obedience. It is God who changelessly rules all change. The Church points to him and creates a stillness where his voice can be heard; when it is heard there is courage to encounter change, love to redeem knowledge, and patience to preserve order or to live responsibly in the midst of revolution.

II. THE CHANGING ECONOMIC AND SOCIAL PATTERN OF THE ADVANCED COUNTRIES

11. In the next twenty years, barring major political or military disasters, the economies of the developed world will continue to grow. Therefore the question of the objectives of economic growth and its consequences for the life of man becomes acute. An economy cannot be judged only by its overall rate of growth. All richer countries have to work out a balance of policies relating to full employment and the distribution of income among individuals, among regions, and among rich and poor countries. There are many objectives of economic policy other than growth: price stability, balance of payments equilibrium, the balance between private and public enterprise, freedom of personal choice, increase of leisure, the progress of knowledge, and improvement in the quality of all aspects of life, as well as keeping within bearable limits the insecurity and violence to which rapid evolution necessarily exposes every man. There are legitimate differences of judgement about the relative importance of these objectives; the balance between them is the source of most political controversy both within and between countries.

Three Types of Economic Policy

12. While there is much agreement on fundamental objectives — with more or less emphasis on the priority to be given the objectives of the whole society

versus individual ones: the objectives being more or less ambitious and distant, there is wide disagreement on the means of achieving them. There are those who argue for the moral virtues of the market economy (because of its impartiality, its treatment of everyone as equal in status), and the importance of freedom of individual choice and of economic incentives in the making of decisions which will lead to development. They are suspicious of government intervention, doubt the usefulness of detailed forecasting, and rely on short-term controls to ensure a steady rate of growth. They emphasize the use of the price system to allocate resources for growth, and are suspicious of efforts to adjust income levels by manipulating prices. Some argue that since the rich have the most to buy and sell, any effort to redistribute income by raising selling prices (e.g. of farm products), or by lowering buying prices (e.g. through subsidized rent and education), will benefit primarily the rich rather than the poor. Others stress the importance of decisions being made in many small centres of the economy (private firms) which are in contact with the detailed realities of economic life. Those holding these views tend to advocate the use of taxation and direct payments as the best means of a better distribution of income.

13. Others hold that, in the twentieth century, the welfare state and a mixed economy are the essential means for furthering desired social objectives and the most rapid growth. While recognizing that free enterprise has its proper place, and that the price system is the best mechanism in many situations, they stress that in other situations the price system does not work, and government action is more effective than free enterprise. They see a role for nationalized industries, and for control of industry in relation to regional planning. They stress the need for overall control of investment by whatever means are most suitable. They see a place for framework plans outlining a future path for private industry. They tend to decide between government and private enterprise planning on pragmatic grounds, though some would have a bias in favour of government action.

14. Still others hold that economic life is best organized in a single centrally planned economy, with no private ownership of the means of production, though with some freedom of consumer choice and occupation. Even though economic incentives are used, resources are allocated according to a central plan and there is a state monopoly of international trade. In recent years, there has been more interest among those who advocate this view in the use of prices and profit incentives within the framework of a centrally planned economy. Some who advocate this type of organization believe it will not

come about without revolutionary overthrow of the existing order, whether violent or non-violent. They believe that only a society of this kind can achieve a maximum rate of growth, can distribute widely the benefits of growth, and can assist the successful development of poor societies.

Assessment of Different Economic Systems

15. Countries with economic systems corresponding roughly to all three types of organization have shown themselves capable of rapid economic growth and wide distribution of income.

16. There is no kind of economic system within which the Christian Church is not found, and on the whole Christians tend to support the kind of society in which they live. This fact should not occasion surprise ; what is surprising is that Christians have so often argued that only one economic system is Christian. All the above systems can, in their various ways, and with varying degrees of success, be employed to support the economic goals mentioned above. Christians should not, however, support these systems as ends in themselves ; they are nothing more than means to achieve the ends for which men were made. The role of Christians is to be critical participants in the societies in which they find themselves.

17. All these systems are changing, learning from each other, and apparently converging ; they already have more in common than the more enthusiastic supporters of any one of them are ready to admit. All must deal with the uncertainties arising from their inability to predict accurately the long-run trends in the fields of population, consumer choices and technology. All have at their disposal increasingly refined tools for rational decision-making in fields which have hitherto been regarded as the province of "judgement" and "intuition". At present these tools are resorted to for technical reasons. All have to face more or less explicitly the ethical implications of large-scale choices and the problem of embodying ethical standards in the organization of the economy's structure. In all there is some planning. All operate within a framework of government activity ; in all, government expenditure absorbs a large part of the national income. All must decide somehow or other how much of the national income is to be diverted to investment and how much to consumption — a decision which has important implications for the rate of growth and may affect the distribution of income between capital and labour. But the major issue is where the planning is to be done and by whom.

Are market forecasts and long-run decisions to be made by the large corporations, or by some government machinery (or by both)? Planning must be flexible enough to take into account the inevitable unpredictable. How can this best be achieved?

18. Equally, all systems necessarily embody ethical values. Do the values for which a country stands find their best expression as planners decide on a long-run pattern for the use of resources? Or should this be left to the interplay of "pressure groups", operating through consumer choices, the influence of ethical ideals on businessmen, and the complex pervasiveness of various religious and cultural tendencies at many different levels? Whatever answers we give to these questions, we are convinced that the economy exists for man, and not man for the economic system.

Challenges to the Various Systems

19. Each of the above systems must be challenged by the churches on the way it meets human needs:

20. Does a market economy take adequate account of the long-range needs of society and of future generations? Does it fail to grasp the advantages which come from large-scale rationalization on a national scale? How can the market regulate the supply and allocation of resources where supply and demand are not very responsive to price changes? Does not such a system tend to rely too heavily on the market for the fair distribution of income? Does it not tend to ignore the demand for goods for public consumption which the market cannot produce adequately, e.g. in the fields of urban and regional planning, the provision of transport systems, health services, and education, and the development of culture? Does it not ignore the differences between competition among a few economic units and competition among many? Does it not make more difficult a rational structure of world trade which would do justice to the difficulties of the world's primary producers?

21. Does not the "mixed economy" fail to achieve the advantages of either of the extremes? Does it not tend to undermine the enterprise of the businessman, without giving him enough strong backing from the centre? (If the central planners make mistakes, the businessman takes the losses; if he goes ahead without their support, he may find himself stopped by government.) Are not the mistakes made by one group of experts for the economy as a whole more serious than the limited mistakes made by private businesses? Once governments begin to interfere in a market economy, are they not

forced to become further involved when the secondary effects of their actions begin to appear, and how can they stop at any point? In a mixed economy, how can governments both press firms to compete in the private sector and also stress the need for coordinated investment plans and programmes of rationalization and standardization of production? Does not the whole system tend to produce rigidity and a jerky pattern of growth?

22. Does not the entirely centralized system suffer from some of the same problems as the mixed system: rigidity, bureaucracy and arbitrary changes of policy which take time to work themselves through the economy? How does it find the right balance between decisions at the centre and those at the local level, for example, by the manager of a factory who knows the particular difficulties which may not be appreciated at the centre? How does it maintain a sensitivity to consumer choices and changing desires? Does it not tend to prefer gigantic development schemes to a number of small schemes which may bring more benefits to the economy as a whole?

Ethical Problems of Consumption

23. As real product per capita rises beyond a certain point, discretion in the use of income also rises rapidly, and ethical choices become more and more important. For a family living at the subsistence level there are few ethical choices. When income rises choices become possible both for private consumers and for the more powerful decision-makers in business, foundations and government. The wider the field of choice, the more important the ethical problems. The economic power resulting from a high national income may be used for national aggrandisement and armaments; this is often self-defeating, as it tends to destroy the wealth on which the power is based. It may be used for foolish, conspicuous consumption, for the satisfaction of vanity and pride, and wasteful advertisement of the demoralizing and the trivial. It may be used for investment, human or material, with a view to increasing power in the future. It may be used to raise the status, skills, and income of the poor. It may be used to permit uncontrolled expansion of the population, which may eventually destroy the wealth that made it possible. It may be used to allow the growth of great metropolitan regions, or to develop new patterns of urban and rural life.

24. The fear that disarmament would produce a depression need not cause peoples and governments to hesitate to take those steps towards disarmament which are politically feasible. There is wide agreement among economists

that disarmament can be achieved with considerable economic benefit (quite apart from the major political and human blessings which it would bring), provided the transition is well managed with the political and economic skills now available, and due attention is paid to the human problems of readjustment. A reduction of expenditure on armaments would enable many countries to increase their aid to developing countries. Christians should insist that resources thus released should, where possible, be devoted to this end. The Churches must play a livelier role in educating public opinion about the realities of this situation.

25. How do individuals and nations decide between the many options open to them in the use of income? This question cannot be ignored by Christians or the churches, because its answer determines the patterns of human life. It is clear that some uses of personal wealth are more enriching and constructively human than others. Some forms of leisure are more creative than others. Equally, there are some forms of public expenditure that are more conducive to the growth of a rich human culture than others. The ratio between public and private spending also involves the wider issue of whether we are moving towards a more cultured and responsible society, or towards a society of mass Philistinism and self-enjoyment. These are serious issues for the Churches. Christians must insist that priority be given to the needs of the poorest sections of society, and above all to those of the developing world.

26. Society moves forward by means of the interaction of a vast number of decisions by both the humble and the mighty. Ethical ideals and great political and religious symbols sometimes act not unlike a magnetic field on molecules of iron, exercising a certain drag and directional pull on each of these innumerable decisions, introducing a bias — towards good or ill — in the total result. These ideals and symbols can also have a direct influence on some important collective decisions. This creation of an ethical field is perhaps the most important social task of the Church. The preaching of the Church may also have to relate to some important collective problems.

Incomes, Wages and Prices

27. Economic growth means rising incomes for almost all social groups, but very few societies manage to combine rapid growth with stable prices. The process of industrial bargaining, with leapfrogging wage claims, seems to give rise inevitably to an increase in money income greater than the rise

in national productivity. Privileged groups manage to keep ahead in the race, and benefit accordingly, but everyone may suffer in the long run. The working out of policies which will avoid inflation without undue interference in the normal processes of industrial bargaining is a major challenge in most highly industrialized countries.

28. Christians must reject policies which involve more than the inescapable minimum of unemployment and the waste of human and other resources implied in the deliberate reduction of the rate of growth below that which is possible. They cannot evade the question of the relative incomes of different groups in the community, both different industrial groups and different social classes. A wage freeze is totally unacceptable if dividends and farm prices are not also controlled and if there is not fair taxation of the well-to-do.

29. Churches must be concerned that policies for the distribution of income and capital are fair to all groups. Wages, salaries and dividends, social benefits and taxes, and how far and how fast societies can be moved in the right direction, must all be taken into account. There can be no prescription which applies in all instances. All economic changes affect some groups adversely, if not in terms of income, at least in terms of other social benefits. There are indications that in the long run economic growth narrows the gap between incomes at the top and bottom — at least in countries with a highly developed tax system — but in the short run the benefits are very unevenly distributed. The sharing of the benefits of new technological advances among different groups and between capital and labour often raises particularly difficult problems.

30. Christians must be sensitive to the needs of those groups in the community which lose out in the general pattern of growth. For example, there are economic regions which fail to grow under general policies of location of industry and control of development, for in many cases these only go part way in equalizing incomes and opportunities within a nation. The problems of these "underdeveloped" regions are often complicated by difficult social, psychological, religious and ethnic factors, which require for their solution more knowledge, patience and perseverance than have hitherto been applied to them.

31. In most developed societies it is assumed that incomes result primarily from work or services performed for the community, and only secondarily from social welfare payments to those who cannot work, such as the unemployed, the sick, and the old. With the increase in life-expectancy, an ever larger number of retired people are living on pensions or social welfare pay-

ments, and they may be the worst sufferers from inflation or inadequate social security. More and more highly developed countries are moving towards the distribution of income in the form of services (education, medical care and the like), and towards providing a share in growing prosperity for those who do not themselves contribute directly to it. But in few, if any, countries has this trend gone far enough to eliminate altogether these serious pockets of underprivilege.

32. To sum up, whatever the economic system under which they live, Christians must work for income and price policies which will avoid the disaster of inflation, distribute the nation's resources fairly, and do justice to those who are unable to contribute to production and thus earn income in a market economy.

Ethical Problems of Work with Changing Technology

33. In the last twenty years there has been a growing awareness of the individual and social problems and the inhumanity which once accompanied the development and mechanization of industry. Tight labour markets, the power of organized labour, the influence of progressive employers and professional managers, broadly based educational systems and modern methods of communications, as well as the action of governments and international agencies, have all contributed to this awareness in industry itself. At the same time, there has been widespread evidence — though its extent varies from one country to another — of a greater sense of community responsibility for the conditions which exist in industry, and of industry's sense of responsibility for its employees and society as a whole. These changes continue to occur in all sectors of the economy.

34. In this situation, employers' and workers' organizations not only have to play their traditional roles in determining conditions of employment through collective bargaining or otherwise, but also have to consult with governments on broad issues of social and economic policy. This calls increasingly for responsible and informed leadership within these organizations, leadership which seeks to ensure that the general interests of the community are not lost sight of in the promotion of partisan aims. Christians can make a vital contribution through active participation in trade unions and professional organizations. In several countries, there are important experiments in worker participation in management and ownership of capital which demand serious study by the churches.

35. The most striking improvements in the situation of workers have taken place in the physical conditions of work and in welfare provisions. The fact that in many old plants poor conditions still persist and that some industrial processes are inevitably unpleasant should not detract from the very definite progress which has been made. New technological processes are unlikely to reverse this trend ; though they may have their own hazards, they do not seem to give rise to the unpleasant conditions which accompanied earlier stages of mechanization.

36. Other aspects of working conditions have received less attention and require much more careful consideration, if the problems which arose in the past are to be avoided in the future. Mechanization has meant lighter work, but it has also brought with it monotony, boredom and, frequently, a form of organization in which employees can have little sense of responsibility for, or real interest in, their work. The deleterious effects of monotony or the extent to which workers consciously look for creative employment should not be exaggerated. Nevertheless, high speed mass production processes do demand a considerable degree of attention, create strains and stresses for the individual worker and within the industrial group, and contribute to the problems of industrial societies.

37. Automation may help to solve some of these problems. There is some evidence that with the lessening of physical strain and the necessity for cooperative effort there is a tendency towards more satisfactory group relationships and consequently greater individual job satisfaction. But this evidence is not conclusive. Conditions vary from one place to another ; in some jobs, monotony may be increased rather than reduced ; changes in habits of working may give rise to unexpected strains among both manual and clerical workers, and the re-adjustment problems of the latter are likely to be even greater than those of the manual worker. The most far-reaching effects of technological changes in the near future may well be felt not by manual workers but by managers and administrators who will find their functions, status, and working relationships radically altered.

38. There is need for more study of these and related problems by research workers and by management. The needs of the individual worker demand an imaginative effort to establish organizational systems which take into account these needs as well as the requirements of production. In this connection, two issues related to the status of the worker as a person must be the concern of Christians. One is that of the traditional difference in status and treatment of clerical or white collar workers and those employed in

manual work; the other is that of finding ways and means by which the employee can participate in the decision-making process on matters which affect his interests. There is no easy solution to either issue. Both raise questions of responsibilities as well as of rights. But it is important that the difficulties and the conflicting views of interested groups should not stand in the way of study, experiment, and progress.

39. Technological change brings many problems in its wake. People are forced to change their jobs and often the place where they live. Some areas decline in prosperity, and some skills lose their significance, while other sectors of industry are held back by a shortage of adequately trained workers. Various steps have been taken by government and business in different countries to meet these and related problems. These include measures to ensure that workers are not too hastily declared redundant, and to provide financial compensation for those who are displaced. Action to deal with unemployment includes the strengthening of government employment agencies, the establishment of industries in areas of high unemployment, the retraining of adult workers displaced by technological changes, and the encouragement of broader based training in industry itself. Management and organized labour carry a major responsibility for making their own contribution to the increased flexibility which technological change requires of both managers and employees in industry and commerce.

40. The developed nations will also have to make changes to meet the needs of the developing world. Certain industries will have to contract if the best use is to be made of the world's resources. Sensible ways of handling such changes have already been devised in many countries; one example is the planned contraction and modernization of the Lancashire cotton industry under government auspices.

Men in Affluent Societies

41. Economic growth has expanded enormously the horizons of the human family. The increase in educational and cultural opportunities, the networks of mass communication and transportation, and the extension of voluntary and government social services have enriched the lives of men beyond the wildest dreams of earlier generations. To this personal and social fulfilment Christians must say a loud "Amen", for human creativity is a gift from the Creator.

42. However, the new opportunities bring with them new problems. The far-reaching social developments which accompany economic growth may subject men to new stresses and new temptations to misuse their growing freedom. Everywhere the vast movement of people to ever-larger urban centres challenges existing government and social structures and creates loneliness, boredom, apathy and distress for many. Tensions are increased between generations—between those who look back with nostalgia to a less complex social order, and those who know nothing but the new mass society. The widespread employment of married women may conflict with the requirements of family life. The increase in leisure-time and changes in working patterns make necessary a re-examination of the social and ethical values attached to these functions in the life of individuals, the family, and the community. There is special poignancy in the lack of social status and, frequently, of economic security among the elderly, the handicapped, and members of minority groups. A recent and growing phenomenon is the alienation and "opting out" of certain segments of the community, such as artists, unskilled persons, and young people who find no meaning in an increasingly complicated society which they experience as hostile. Rivalry for social prestige and in career building exacerbates social and group tensions. There is, moreover, a growing uneasy awareness that although the widespread social services of the welfare state may meet minimum physical needs, they do not guarantee a feeling of personal significance and participation among those for whom they are provided.

43. The way in which particular developed nations seek to face their problems inevitably reflects their traditions, resources, and forms of political organization. In nearly every country, community and governmental agencies have supplanted the Church in the provision of basic medical and social welfare services. Far from being a negative development, this change both reflects a new sense of social responsibility in the larger community, and frees the Church to serve the emerging social and emotional needs of a highly mobile urbanized population.

44. How can the possibilities for human liberation provided by the present radical increase in the consumption of goods be used for the enrichment of the whole community and not merely for individual self-gratification? The Church is challenged to create a sense of mutual responsibility and responsible participation in the life of the community, and thus to help to overcome the hyper-acquisitiveness which characterizes the affluent society and also the rootlessness and detachment which are felt by so many.

III. ISSUES OF SPECIAL IMPORTANCE TO DEVELOPING COUNTRIES

45. Economic development is essentially a process of change whose fundamental aim is to improve the living conditions of all the people in a country. Such change is brought about by measures to increase productivity, usually through increased investment, sustained over a period of time. From the Christian viewpoint this change is part of the effort to create a truly just social order.

46. But economic development is a complicated phenomenon, influenced by other forms of change and leading to further modifications in many areas of life. Economic development depends upon three basic factors: motivations, resources, and institutions. These differ from country to country, and what is perhaps more significant, their inevitable interactions also differ in nature and magnitude. The basic problem of economic development is to determine how these forces operate, how they can be modified in order that the objectives of the society may be achieved, and what new interactions of these forces occur as economic development takes place. Not all of these interactions may be conducive to sustained economic growth.

47. In some countries economic development may demand a profound revolutionary change in the structure of property, income, investment, expenditure, education, and political and administrative organization, as well as in the present patterns of international relations. However, there can be no universal prescription for economic development. In an age in which international economic development has become a social and political creed, the special problems of development within each country or region must be understood in terms of both the internal and external forces at play, and must be tackled in their own context and within that of the community of nations. Economic development is a common objective, but it is vain to search for simple formulae to understand it, and a uniform pattern to achieve it.

Motivations for Growth

48. For many countries the primary prerequisite for economic development is the will to accept change, and to share in the sacrifices that are necessary,

especially in the initial stages of development. Attitudes which may need to be transformed if economic growth is to take place include those towards work and the material things of life, tribal, group or class loyalties held at the expense of the national welfare, and excessive nationalism which may blind men to the usefulness of wider cooperation.

49. Groups may also be motivated to bring about social change by the creation of discontent or the organization and direction of existing or latent dissatisfaction with the present state of affairs. However, particularly in the economic sphere, this weapon should be used with care and discretion lest it lead to the adoption of means incompatible with the very social justice being sought. Moreover, in many countries, the motivation for social change is already very strong. The motivation for economic development is generally of a secular character, and in both its personal and national forms often assumes an ideological quality.

50. But for the Christian the basic impulse for constructive social change, for economic and social justice, is not a human product, but is the work of the Spirit of God. The Bible itself is in part a record of the changes brought about in human life as men responded to the call of God. In the law and the prophets, God laid upon man a solemn duty to care for his brother, a duty next to and inseparable from his duty to God himself. Above all in Jesus Christ the Church sees One who identified himself with the needs of man, material as well as spiritual, and who heals and transforms human life. As the Church preaches and teaches the good news that Christ lived, died and lives again that man may live in proper relation to God and to his neighbour, it creates not only the most basic motivation for social change, but also the most enduring. It is tragically true that all too often churches have failed to live up to the fullness of their own Gospel, have been silent in the face of oppression, or have not heard the cries of those condemned to poverty and misery. But God's Spirit acts to arouse his Church, and to renew its faithfulness and obedience. It is to such faithfulness and obedience that he now calls us.

Physical Resources Needed for Development

51. The process of economic development consists essentially in putting existing resources to the best possible use and in devising measures to augment them. The assessment of existing resources — human and material — and the detailed analysis of ways in which they are to be mobilized and activated

and of the directions in which they are to be developed are, therefore, the initial steps in any programme of economic development. During the past two decades international agencies, especially the World Bank and the specialized agencies of the United Nations, have made available to many developing nations the technical expertise to undertake such comprehensive surveys.

52. The utilization of a nation's human and material resources and their augmentation and increased productivity must be studied in relation to the wider socio-political forces at work in the economy. For instance, the availability of manpower will depend on the willingness of the population to accept the discipline needed for modern industry, the utilisation of land will depend on the pattern of land tenure, and the growth of capital will be determined both by the community's readiness to forego present consumption and the effectiveness with which capital is used by individuals and organizations.

53. In many underdeveloped countries the basic problem is that the physical resources — land and capital — are not adequate to utilize fully the manpower resources that exist and continue to grow, often at a very rapid rate. The type of technology which should be adopted in the process of growth is a serious problem for such economies. They find it difficult not to get caught up in the technological changes of our times and to emulate the more advanced economies. But the movement of production techniques in the advanced economies is almost invariably in the direction of substituting mechanical power for manpower. When these techniques are adopted by underdeveloped countries, they use up their scarce physical resources, particularly capital, and aggravate the problem of the non-utilization of human resources. It has often been suggested that countries with an abundant supply of labour should resort to labour-intensive techniques, but this is a rather abstract solution which does not take into account some of the practical realities of the situation.

54. In the first place, where extremely simple labour-intensive techniques are used — a plough or a simple loom — the output per worker is low and hence wages also have to be low — even below socially acceptable levels — unless the use of these techniques is subsidised by the state. The problem is further complicated by the fact that in most such economies there is a sharp distinction between the "organized" and "unorganized" sectors. In the former, wages are high, and hence labour-saving techniques similar to those used in the advanced economies are justified on economic grounds. In the "unorganized" sector, which is usually not governed by the same type of price and cost calculations, and where production is by small household units, the

simple labour techniques used yield low incomes. These economies, therefore, use a wide spectrum of techniques ranging from the most primitive to the most sophisticated. Even in economies where labour is relatively scarce, primitive labour-intensive techniques may be used because they are simple.

55. This situation gives rise to social and economic problems. It is the main cause of the wide disparity in incomes in most underdeveloped economies: the vast mass of the population lives close to the subsistence level, while a privileged few enjoy the benefits of modern technology and the affluence that it makes possible. It also leads to the unhealthy concentration of economic power.

56. In such countries, the emphasis should be on developing new techniques that reduce human drudgery and increase labour productivity without involving large-scale use of capital and other scarce resources. Many recent experiments have shown that such possibilities do exist. Developed countries and international and voluntary agencies can give valuable assistance in this matter, if it is offered with a truly indigenous orientation.

57. However, wider issues are involved in decisions regarding the most appropriate techniques. Those which utilize the abundant manpower but have low productivity may provide employment and increase output, but their contribution to the growth of the economy may be negligible, as little, if anything, can be saved out of the low level incomes that they generate and distribute widely. More mechanized techniques may produce more savings but at the expense of employment. Thus many underdeveloped countries are faced with a major choice made difficult by the complex social, economic and political issues involved, and the need to work out a comprehensive scheme of production patterns, market regulations and income distribution policies.

58. Developing countries face similar dilemmas in their attempts to step up capital formation. In their preoccupation with the technical aspects of growth, they often forget that it cannot be achieved without the stern disciplines of hard work and restrained consumption. But the existing social structure may not be conducive to such discipline. The low wages make hard work physically impossible and also act as a disincentive. In addition there are taboos on certain forms of work, particularly manual labour. Certain social factors may interfere with sustained and disciplined work, and may also encourage ostentatious spending. For instance, a village or family festival results in lavish expenditure and in many absenting themselves from work.

59. And yet the social mores of the people are not the only factor inhibiting growth. In most underdeveloped countries the distributive mechanism is still the extended family, which accepts responsibility for the support of all its members. The protective role played by the extended family has reduced the obvious social and economic problems resulting from acute poverty but it has also limited the possibilities of economic growth.

60. Surprisingly enough, these small welfare and production units account for a large share of the savings of the economy. In India, for example, around 75 per cent of the domestic savings come from the household sector, over 15 per cent from the government, and less than 10 per cent from the corporate sector. A major problem of development policy is to mobilize these widely diffused savings and to channel them into proper investment activities. Many underdeveloped economies lack both the institutions to achieve this and the insight to devise appropriate policies to encourage those who save to invest their savings productively.

61. A word must be added here about the quantitative importance of foreign resources in the process of development. Though the contribution of the developed to the underdeveloped countries is far less than 1 per cent of the national income of the former, it is over 3 per cent of that of the latter. Since the domestic savings of the underdeveloped economies are generally not more than 10 per cent of their national income, foreign resources constitute a very high percentage of investable funds. The use of foreign resources entirely for productive investment and an increase in the amount of aid will, therefore, have a far greater impact on underdeveloped economies than is generally obvious.

The Development of Human Resources

62. Because the Church is so immediately concerned with man as a human being and not least with his economic welfare, the conference gave much attention to the development of human economic resources:

63. Education is the key to long-term progress for the developing nations. In the past its scope and content have been limited, so people have not been equipped to make the contribution to society of which they are capable. Technical and business training are greatly needed, although the liberal arts are equally important.

64. Professional and technical skills adapted to local conditions and needs, and informed, responsible participation in society should be the aims of education in developing countries. However, their educational patterns need not duplicate those of the more developed countries, though they may have much in common. Advancing technology opens up enormous possibilities for the conquest of illiteracy and for a rapid general rise in educational achievement.

65. Churches have concentrated on the provision of primary and liberal education and have not generally come to grips with the equally, if not more important need for technical and business training. While they will never be able to meet entirely the need, their most important task is to move from primary to technical, vocational, agricultural, and business education, supplementing existing opportunities in government institutions and universities. There is a great need in the economic field and in teaching for people with Christian motivation, high ethical standards, personal integrity, and a sense of responsibility. In addition to examining their existing schools in the light of the real needs of the people, the churches should consider setting up classes for adults. They should also be concerned about the quality of public schools and should help them to be a constructive influence for the common good.

66. There is a tendency among people from developing countries who have received advanced training in developed countries to remain there, rather than to return to contribute to the development of their homelands. The strengthening of facilities for higher education and the provision of opportunities for the use of their talents in these countries, including the creation of a social, political and economic environment which encourages effective participation, should help to alleviate this problem. Christians should accept the challenge and the responsibility to serve where the needs are greatest rather than where the financial rewards and the social and political climate are most attractive. Voluntary agencies which offer financial help for overseas studies might consider rather assisting in the provision of local training facilities; where aid is provided for training abroad, they should consider including in their arrangements the condition that recipients return to their home countries for a certain period after the completion of their studies.

67. Use should be made of the resources for education represented by the presence in many developing nations of non-nationals with needed skills. For example, businessmen, many of them Christians, could assist in management training, teachers in training other teachers, international civil servants in assisting national or local public servants to deal more effectively with their problems.

68. Some excellent studies of educational problems and opportunities have been made by regional groupings of countries. In higher and technical education particularly, such cooperative projects may offer important advantages to participating nations.

The Population Question

69. In many countries, for the foreseeable future a high percentage of the available labour supply will be a liability rather than an asset to the economy. Nevertheless, population control by whatever method is by no means the whole answer. Much can be done to train existing manpower to contribute to the economy, instead of being primarily consumers. However, the world and the Church must consider realistically the fact that for the year 2000 the world population is projected at from 5.1/2 to 7.1/2 billion, depending on the extent to which birth rates are reduced. The problem of feeding and employing these people must be faced.

70. Since the level of economic development seems to affect greatly the birth-rate of a nation, the promotion of development, especially in the educational field, will itself contribute to the reduction of the population "explosion". On the other hand, successful efforts to reduce the rate of population growth can contribute significantly to economic development. Indeed, in some countries, particularly in Asia, it is difficult to envisage economic progress without a reduction in mounting pressures of population. The very real spectre of hunger and of the waste of human resources is ever present. Hence there is an urgent need for the rapid dissemination of birth control information and techniques.

71. Not all Christian groups, including some member churches of the World Council, are agreed on all questions of family planning and birth control. The right and duty of all men to be faithful to their conscience and the teachings of their churches is fully recognized. The Church must insist on the sanctity of marriage and the right of each couple to make its own decisions in accordance with its church's teaching on marriage and individual responsibility.

72. The Church must always put its work in this field in the context of responsible parenthood, and not simply of the limitation of families. Overemphasis on the technical aspect of population control can result in dehumanization. However, in countries where overpopulation exists or threatens, churches should assist governments to understand and carry out their res-

ponsibilities. More doctors, nurses, public health workers, and clinics are needed. There is considerable evidence of the existence in many developing countries of a latent desire for birth control information, particularly among mothers who wish to limit their families to the number they can care for adequately. It may be necessary in some situations to offer subsidies to encourage medical personnel to work in rural areas, and to encourage wider and more rapid acceptance of birth control techniques.

73. Nations which establish responsible programmes of population limitation will be able to reduce the heavy burden on wage earners, provide better training for future wage earners, and ensure higher standards of living. They will have to spend proportionately less for schools, hospitals, and other services for non-producing members of society, and will therefore have a larger portion of national income to invest in more rapid economic development.

74. Since in some countries politicians do not speak out on these problems because of the attitudes of certain religious groups, it is fortunate that the World Council of Churches and the churches can speak. They can help to create a climate of opinion in which international and voluntary agencies can function effectively in this field, and should encourage them to do so. It is regrettable that some specialized agencies of the United Nations do not speak and act more openly on this important question, and that many developing countries have been slow to seek such international assistance as is available. Churches should challenge people and organizations to support private groups giving assistance with the population problem. They should also continue their study and research in this field, and be prepared to act where others can or will not do so.

75. However, concern for the population problem should not divert attention from other basic economic, political or social reforms which must be made in many countries before a higher standard of living is possible.

Problems of Labour Migration

76. Population mobility also has an effect on economic development and often contributes to rapid urbanization. Some countries are underpopulated in some areas, overpopulated in others. The free movement of people from more to less densely populated areas may contribute to the development of both, although where population pressures are great such migration is likely

to be only a minor palliative measure. In addition, people beginning a new life in a new environment may accept change more readily than if they had remained where they were.

77. Much international migration tends to be short term rather than permanent. Both types deserve the attention of the Church. Additional efforts should be made to decrease the difficulties involved in international migration and towards better organization and coordination. While some states have liberalized their laws, many barriers remain. Churches should continue to work for the elimination particularly of those based on race or nationality, and should encourage migration to underpopulated areas which could support more people. In all national or international migration and resettlement, they should promote humane policies, be concerned for the welfare of the persons involved, and assist them to become integrated and productive members of their new communities according to their capacities.

78. A special responsibility rests upon governments, business and the general community in those industrialized areas to which large numbers of labourers from poorer countries or areas migrate in pursuit of higher wages. Many are separated from their families and face severe social problems. Housing tends to be poor and expensive, and laws may discourage the settlement of families. Christians should make every effort to help these people in their new environment, even if it is a temporary one.

Food and Agricultural Productivity

79. The rapid expansion of the world's population underlines the necessity for dealing realistically with the food crisis. It is estimated that the world's food supply must be increased four-fold in the next three decades if people are to have a modestly adequate diet. The Churches must insist that food is a resource which belongs to God, and must be made available to all his children. The food problem can only be solved on a global scale, with the full use of all human and technical skills. It is important to work towards international food arrangements to which producing nations can contribute on a planned basis and from which food-short nations can draw. Such food should preferably be made available in exchange for services rendered, for then the economy of the nation will be strengthened and the self-respect of the recipients preserved. The Freedom from Hunger campaign, the World Food Programme, and other such attacks on the food problem must be given full support.

80. In most developing countries, agricultural production must be increased not only to meet the growing demand of the rapidly increasing population, but also to provide the higher incomes necessary for capital investment. Related non-agricultural industries (fertilisers, herbicides, machinery) need not only capital but also manpower from the agricultural population. The non-agricultural sector must also provide the growing population with jobs whose productivity is greater than that of primitive farming.

81. To avoid serious dislocation, the transfers of labour and capital from the agricultural to the non-agricultural sector must be carefully regulated according to the growth of the two sectors. Even if labour is absorbed at precisely the same rate as it is released from the farm sector, the transfer of farm labourers poses great human problems of adjustment, adaptation and re-orientation. Rural churches should recognize their specific tasks within these economic and social changes.

82. The lower a country's agricultural productivity and income, the more burdensome is the formation of capital and the more financial and technical assistance will be required.

International Transfer of Capital and Skills

83. One hopeful sign of our times is the growing sense of international responsibility for assisting in the development of the economically less advanced nations. External aid is most helpful when it serves as a catalyst for internal efforts, is related to the mainstream of a nation's development strategy, and is directed towards its long-term rather than its short-term growth needs.

84. Unfortunately the level of government contributions has only rarely been determined in consultation with the receiver. These contributions, even to international agencies, are voluntary, short-term commitments. However, the transfer of capital and skill through governmental channels must be considered as a long-term process, and more formal medium- or long-term arrangements and commitments are becoming increasingly necessary for the efficient operation of these agencies and the carrying out of development programmes. Eventually these may lead to an "international budget" and "international taxation".

85. Although a very large part of economic cooperation and assistance is of a bilateral nature, the important role of international organizations must be stressed. Their structure permits more real discussion between "donors"

and "recipients"; they run less danger of promoting unilateral interests, and for many they are a symbol of the emerging world-society. Churches should rejoice in the many organizations and efforts in this field and should insist upon their efficiency and upon cooperation among them. The churches must understand the social and spiritual temptations and difficulties involved in such international exchange, but should also take fuller advantage of the opportunities for real international encounter provided by the many hundreds of thousands of people, including students, who are involved in these programmes.

86. What is true of inter-governmental agencies is even more so of the non-governmental ones to which, sociologically speaking, the churches belong. It is significant that inter-governmental organizations are increasingly turning to them for support and consultation, and the growing co-operation between them should be noted with satisfaction. Co-operation among such organizations and between them and governments is particularly significant in the developing countries. Resources are scarce, and the needs are overwhelming in dimension and intensity. These considerations are important in view of the fact that in several fields the World Council and other Church sponsored development projects compare favourably in number and size with United Nations related projects. Although sometimes voluntary agencies in a receiving nation are under suspicion as a symbol or source of undesirable foreign intervention, in most cases this attitude can be overcome if the agency becomes as indigenous as possible, co-operates with the authorities, and conducts its work with the highest standards of effectiveness and probity. The World Council could perform a service by making available to member churches information about the contributions of these different types of agencies.

87. The churches should witness through dedicated, efficient service wherever there is urgent need and should call upon their most qualified members to serve voluntarily. The role of both the churches and secular organizations can be reconciling, pioneering and educational. The convergence of national, denominational and ecumenical channels is noted with great gratitude, and this co-operation should be intensified.

The Institutional Basis of Development

88. The proper use of resources, whatever their source or nature, may require significant changes in national, political, economic and social structures. In some countries, corrupt and self-seeking governments are the principal

problem ; resources which should benefit all the people are used for ostentatious display or to enrich the authorities and their friends. In some countries, the gap between the privileged few and the impoverished masses is greater than the gap between the more and the less developed nations. While some states have undertaken intelligent economic planning, others have not.

89. Often the fullest use of industrial resources for the common good is prevented by monopolistic control or by maintaining prices at artificial levels ; and the full utilization of natural resources, such as land, is prevented by existing patterns of ownership and management. Especially in Latin America, major land reform is a pre-condition for economic development. Since patterns of land tenure vary from country to country, it is not possible to indicate here the types of changes which are necessary. The aims of any land reform must be to enable the best use of land and rural manpower in the common interest and thereby to bring about greater production and social justice. "The earth is the Lord's, and the fullness thereof", and the Church must insist on a faithful stewardship of such resources. All too often, however, the churches themselves are not sympathetic to social change. Yet they have an inescapable responsibility to identify with the people and their needs, and to develop Christian citizens who will help to bring about the necessary changes in the institutions of the nation.

90. Many internal institutional reforms cannot be effective unless changes are made in the international policies and institutions which affect the economies of developing nations. Among these are the economic and trade policies of the more developed nations, or groups of nations, with both market oriented and centrally planned economies, the many national and international agreements for the establishment or stabilization of prices for commodities and raw materials, for fixing production and export quotas, and the like. Many of the principles which govern the operation of the economy are known ; the problem is to create the political will to make the changes which will diminish the gap between the have-more and have-less nations.

91. International agencies are, in general, authorized to express only the consensus of the member-states. Powerful special interests often limit possibilities for action. Christians have a responsibility to develop public opinion within their own nations so their governments may, in turn, influence international decisions. The World Council of Churches itself, through the Commission of the Churches on International Affairs, should continue to transmit to international organizations the concern of the churches that effective measures to promote the economic advance of developing countries be speedily adopted.

92. Churches can also encourage the formation by developing nations of regional economic groupings so they may offer larger markets and provide a better balanced economic spectrum than may be possible for a single nation. And at the same time each developing nation should be encouraged in its efforts to diversify its production, so that it is less vulnerable to unfavourable external economic pressures.

Pattern of Development

93. Developing nations may not find it possible or necessary to follow the same path to industrialization as that taken by the more developed nations. Conditions confronting them are markedly different from the situation faced by the more developed countries in the early stages of their development. The Western countries in the mid-eighteenth or early nineteenth century were definitely better off than most of the underdeveloped countries are today, and the disparities between the richer and poorer nations were not as glaring as they are today. The extent of human suffering in the poorer nations, and the threat of the growing gap between the rich and poor make the rapid growth of the underdeveloped countries a matter of grave urgency.

94. That such rapid growth can be achieved only through some form of conscious planning is beyond dispute. But even in the matter of planning it is not necessary for the underdeveloped countries to emulate uncritically what obtains elsewhere. The particular pattern of growth that a country should adopt depends upon its environment, the values of its people, its social goals, and the types of institutions it has or can develop. It is significant that the polemical discussion regarding the relative merits of two extreme positions — unregulated free enterprise and completely controlled central planning — has now largely ended, and a general consensus in favour of some degree of mixed economy has emerged. This breakdown of rigid attitudes has been partly due to the realization that where these extremes exist, economic development has been achieved at the expense of much human suffering, which can be avoided through a more flexible pattern.

95. A mixed economy, of course, offers a wide spectrum, ranging from a largely market-oriented economy subject to few specific regulations to the centrally planned economy where market forces play a rather limited role. A choice among such alternatives cannot be made on theological grounds. The pattern adopted is nothing but a tool, a means, which must not be allowed

to become an end in itself. The very process of growth may demand changes in the pattern. Every decision on the framework which will best sustain economic growth must therefore be made largely on economic grounds. Some guiding principles may be suggested.

96. In many underdeveloped countries, the principal factor which inhibits growth is the lack of integration of the economy as a whole resulting from regional imbalances. Only a comprehensive view of a country's economy will reveal the measures necessary for unification and to set in motion the process of growth. Similarly, in the early stages of growth many countries are deficient in the basic infrastructure necessary for sustained growth — transportation and communication facilities, electric power and the like. Such deficiencies can be overcome only by concerted efforts which will in general have to be undertaken by the state, both because of the magnitude of the resouces required and because such projects will not appear to be financially profitable.

97. Thus the key role of the state and the public sector in the process of development should not be minimised. To work out a comprehensive plan of development which takes into account the long-term needs of growth, is primarily the function of the state, which must guide development along socially desirable channels by devising policies that will encourage the whole citizenry to undertake a creative and disciplined effort and inculcate in them a sense of social responsibility.

98. However, in many situations it is unwise to leave the entire responsibility for economic development to the state. Its institutions may be too weak to handle such an enormous task. Moreover, a state which does not recognize its responsibility may divert the process of economic development from its desired goals, either through inappropriate action or through sheer inaction.

99. Economic development will be successful to the extent that all decision makers in the economy — the government, organizations of employers and workers, consumers' representative bodies and the many voluntary agencies that may be active in the field — work together through mutual consultation and joint action. The leaders of these bodies have a responsibility to give leadership to their members in this regard.

100. It is thus important to recognize both the significance and the limitations of state action for economic development. A careful plan worked out by an informed and efficient government in consultation with regional and international organizations and carried out enthusiastically by the people as a

whole including the business community, is one of the most powerful means of achieving economic development. But planning is only a tool which is subject to many limitations, errors in calculation and anticipation, and all the weaknesses of any essentially human instrument.

IV. WORLD ECONOMIC RELATIONS

101. Technological progress gives mankind the possibility of eradicating want and misery from the face of the earth. If it is to do this, growth of power must be matched by growth of responsibility. Increasingly national economic policies have been geared to growth with social justice. The challenge of our times is to extend this understanding to the world community. All our fine phrases about "human solidarity", "one world", etc. sound hollow in the face of increasing international inequalities. If contemporary economic and social policies are failing to arrest this tendency, they must be radically altered. It is not enough to say that the world cannot continue to live half developed and half underdeveloped : this situation must not be allowed to continue. Therefore, all nations, particularly those endowed with great economic power, must move beyond limited self-interest and see their responsibility in a world perspective. The Church must say clearly and unequivocally that there is a moral imperative behind international economic cooperation [1].

The Present Structures of World Economic Relations

102. Present world trade and economic relations have emerged from an economic and political past which accepted a "natural" division between poor agricultural and rich industrialized countries coupled with colonial administration. They are still characterized by extreme and even growing economic inequality. Important elements in this inequality are :

— the cumulative effects of high productivity through the application of science and technology in some countries ;

— the persistent poverty of non-industrialized countries, many of which

[1] The conference recognized that these are highly complex questions on which further detailed study is needed.

are dependent upon a few products and a limited number of markets ;

— the difference in power to make independent decisions between the two categories, often resulting in the dominance of one and the dependence of the other ;

— the failure to devise structures which facilitate rapid economic and social development.

03. It is essential that a new balance be found. Aid and assistance policies hould be conducive to this end, but of necessity most of the resources must ome from the developing countries themselves. Industrialization must be ccompanied by the rapid development of agriculture, education, trade and ther service industries. Moreover, it is imperative to restructure world conomic relations and trade patterns in order to bring them into closer lignment with the political realities of the world, manifested particularly n the increased power and influence of the developing countries, for instance t the United Nations.

04. Such restructuring will require the close cooperation of all countries. Regional and eventually world-wide agreements, planning and organization vill require the gradual imposition of supra-national approaches upon national fforts. These types of measures need not be in any particular sequence ; hey must support each other, and a variety of approaches must be taken imultaneously.

05. There are certain urgent problems for which many countries must seek olutions through agreements on joint action and eventually supra-national neans :

06. The developing countries as a whole have an unfavourable balance f trade : they wish to buy more goods from developed countries than they re likely to sell to them. If they were to buy all they need to develop at a atisfactory rate, the excess of purchases over sales would approach $20 billion per year. Naturally some developing countries are in a worse position han others, but in many the "trade gap" is the principal bottleneck of development.

07. The political and economic bargaining power of most raw material roducing countries is weak. This results in unsatisfactory relations in international trade conferences, in the giving and receiving of aid, and in trade elations. (The petroleum exporting countries are an exception to this general ule.) Usually the developing countries are competing against each other nd against substitutes in a limited market for a few products. This situation ombines some of the worst features of both a perfect and a monopolistic mar-

ket. Very often, when competition is intense, accurate information on the market situation and on short- and long-run needs is lacking. This, combined with crop fluctuations, results in erratic variations in prices and export earnings.

108. The pattern of trade of the developing nations is distorted by defences which the developed countries have erected. Various systems of tariffs and other preferences still influence marketing channels; although in general these are on the wane, in some cases they have been expanded. Western Europe, through its efforts to overcome its historical divisions and to work towards unity, is setting in motion strong forces for change. Some of the developing countries are afraid that Europe may discriminate against them, and that they may be cut off from this movement, or even subjugated to it. These fears should be taken seriously. It is essential that the benefits of this movement be enjoyed by all countries in the world on a basis of full partnership. The industrialized countries, through the General Agreement on Tariffs and Trade and the United Nations Conference on Trade and Development, have begun to examine their trade policies in relation to the specific needs of developing countries. There are still remnants of the attitude that the function of non-industrialized countries is to supply raw materials and provide markets for the industrialized world. This in itself reflects a reluctance to import manufactured goods from the developing countries, and tariff structures in the developed countries usually work against the processing industries in the raw material producing countries.

109. Because economic and political power is concentrated in a few centres of the developed world, the other countries have little influence on the international transfer of financial and other resources. This results not only in an insufficient quantity, but also in erratic distribution and, in some ways more important, in a deficiency in quality. Often only bilateral aid is available where multilateral or international aid would be much preferred. Tied aid (given on the condition that it is used only to buy in the country or currency of the donor) is offered instead of untied aid. Highly capital-intensive projects with high foreign exchange costs (sometimes welcomed by politicians in developing countries for reasons of prestige) are undertaken where the greater need may be for a complex of small, unglamorous agricultural and processing projects in which the foreign exchange costs are small. The repayment of loans and the servicing of debts, even when the interest rates are low, impose a further strain on the whole economy of some developing countries. Trade patterns may be distorted and the development of intra-regional trade be

hindered by the debtors' obligation to earn a high percentage of "hard" currencies, even at the expense of better opportunities elsewhere.

110. The growing differences in per capita income and rate of development require international measures to effect better distribution, which would not only increase social justice, but also — by augmenting the purchasing power of the majority of the world's population — enable the world to use more effectively and economically the potential of mass production and distribution. It would widen the international exchange of goods and services, and would therefore be in the interests even of countries with high productivity. Any study of the equity of international obligations and transfers should take into account not only the exchange of goods, but also invisible payments such as interest, freight, insurance, royalties, etc.

111. To the extent that new investment from abroad exceeds the repatriation of capital (e.g. through the sale of foreign owned real estate or amortization of loans) in all its forms, the balance of payments problem and the need for capital and skills is met by the net inflow of foreign capital. Foreign capital investment often raises fears — not always unjustified — of economic domination or exploitation. In some cases, however, capital outflow exceeds capital inflow, an anomaly for a capital-poor country. The fundamental problem is that the goal of the businessman — to make profits — sometimes conflicts with the goal of governments — to increase the social product and to distribute it equitably. Foreign capital can be of positive use when foreign entrepreneurs take a long view of the market and plough back profits, cooperate with the national government and businessmen, train domestic managers, and identify themselves with the legitimate aims and aspirations of the host country.

112. A major factor which affects the relations of the highly developed world with the developing countries is the lack of balance among the rich countries in international payments and foreign exchange reserves. The position of the dollar and sterling, the reliance of many countries on these currencies for their reserves, the concentration of reserves in certain countries and other related problems will have to be settled if the rich countries are to play their full part in developing the world.

113. There are still other factors which complicate all these relationships. Former colonies and countries which have formal political independence but are actually economically dependent fear new forms of economic dependence (neo-colonialism and imperialism). The industrial countries fear that

the transfers they make to developing countries will not have their full effect because of corruption and misappropriation.

114. Material and technical aid will assist development only if it contributes to the replacement rather than the reinforcement of colonial or dependent structures. The diversification of production is an example of this type of aid. The pressure to do away with colonial structures, and to avoid waste and undue risk can sometimes lead to isolationism, when what is needed is a real effort to expand the area of international cooperation. These pressures and attitudes blur the churches' vision on the whole subject of international economic relations. They should continue efforts to analyse and interpret them for their own members and for the public in general.

Towards an International Development Standard

115. *In the short run :* Economic aid, as it is now being given, is inadequate in both quantity and quality to accomplish the stated aims of both under-developed and developed countries. The situation might be improved by :

116. *a)* a vast increase in the *quantity* of development assistance available to the developing countries. The World Bank has recently indicated that the developing countries can use effectively $3-$4 billion more aid per annum. The developed countries should make continuous efforts to provide this immediately. Much larger national and regional programmes and projects will have to be organized in an efficient way. As seen at present, governmental contributions, not counting military aid, geared to these needs would range from 1-2% of the aggregate gross national product of the developed nations[1].

117. *b)* a significant improvement in the *quality* of development assistance. Wherever possible grants should replace loans, international aid should replace tied aid, and the type of technical assistance and project aid given should reflect more accurately the real needs of the developing countries.

118. *c)* rationalization of *distribution*. An international survey to establish priorities for the needs of developing countries should be undertaken under the auspices of the United Nations.

119. *d)* recognition by developed countries that it is not enough *only* to give aid (the supply function). *Markets* for the products of developing countries

---

[1] Some members of the Conference would have preferred not to mention a specific figure as a goal.

must be made available simultaneously (the demand function). This involves :

— the rationalization of tariff structures so that the bias against the growth of processing industries in the underdeveloped countries is removed and artificial hindrances to their exports are eliminated. Under international supervision special help in securing markets should be given to the least developed countries.

— the deliberate transfer of non-capital and non-technological intensive industries to countries with insufficient capital but abundant manpower, and the acceptance of the problems involved in the fundamental restructuring of economies in the developed countries which that entails. Such restructuring is likely to involve significant changes in the pattern of population, social organization and administration. The most crucial question is whether the developed countries are prepared to help the poor countries by undertaking these changes.

120. *e)* recognition of the *impact of capital inflow*. Countries wishing to strengthen the role of foreign private investment in economic development should cooperate with each other and with the World Bank (or its associated agencies) in establishing certain rules and institutions of international procedure by which such transactions could be governed. These would include arbitration agreements, guarantee funds to cover non-commercial risks and codes of behaviour for investors and governments. While no undue burden should be laid upon the governments of developing countries, they should take an active part in the formulation and implementation of these elements of international law. The host country should have enough control to safeguard itself against economic or political domination by foreign capital. This implies a decisive voice in determining priorities for investment in accordance with its development needs.

121. *f)* creation of the necessary *preconditions for the effective use of available resources*. This means the deliberate building up of indigenous infrastructures, particularly in the scientific and educational fields. The technology and skills flowing in from the developed countries should be better adapted to conditions in the developing countries. There is a need for international cooperation to control the drain of high-level skills from developing countries.

122. *g)* elimination of the *adverse effects of price fluctuation and terms of trade*. In the case of certain commodities, this may require international agreements on price and output carried out under the authority of world organizations. In other situations, compensatory payments or the establishment of world commodity marketing boards may be preferable.

123. All these measures depend upon the readiness of developing countries to make the best possible use of the resources available to them. Real resources should not be wasted through the perpetuation of inappropriate political and economic structures. The remedy for this varies from country to country, but in many countries the need is for long-range economic planning.

124. The fundamental restructuring of the world economy necessarily implies temporary dislocation and possible suffering for a large number of people. The first task of the churches in this situation is to speak to the government or power structure responsible and to insist that prior measures be taken to prevent or at least minimize and alleviate the difficulties which individuals and groups may have to face. Only after every preventive measure has been taken should the Church prepare people to accept and overcome these problems and impart the vision of a wider world order for which restructuring is a necessary preliminary. This requires that the Church present an ethic of altruism and justice which will make these measures intelligible. In the developed countries this would involve active support by the churches of such specific measures as severance pay, industrial retraining, higher unemployment benefits and mobility subsidies.

125. *In the long run :*

a) Widening of the market for an individual developing country by its association with other developing countries in regional trade groups, and by the efficient coordination of their economic programmes. This should lead to regional specialization and, by encouraging inter-regional division of labour, should bring about a more economical distribution of scarce resources.

126. *b)* Adoption of an indicative World Economic Plan which would have the same object and effects on a world scale as the regional specialization and coordination urged above.

127. *c)* Recognition of the ultimate aim : an international division of labour based on the specific contribution of fully equipped nations that trade with each other as equals.

The Role of the Churches : The pastoral ministry in the context of world economic relations

128. If the churches are to play their role in society, they must understand fully the forces and institutions at work within it. Reluctance to give on the part of the wealthy nations and distrust on the part of those in need stand

n the way of cooperation and prevent effective development of all nations. The Church's task is to build up confidence on both sides. The following are some of the ways in which this can be achieved:

129. *a)* The churches should minister more helpfully to their many members who are in advisory and decision-making positions in economic affairs at various levels, whether in the farm, factory, union or international institution. Most Christians in such positions are unable to see clearly how their faith bears upon the decisions they take in their work. They should be helped to relate their activities more closely to their Christian obedience, so that their decisions can reflect the care of Christ for the whole world. If they can be encouraged to see that Christ is involved at the core of economic and social structures, they will be able to deepen their witness to him.

130. *b)* More specifically, the churches have a special role to play in relation to those who give and receive economic aid. With those who give, they must struggle against attitudes of condescension, superiority, impatience, pride and ungraciousness, and emphasize an ethic which stresses the universality of God's love and the reality of stewardship. Conversely, they should discourage those who receive aid from adopting attitudes of servility, inferiority and resentment. They should condemn relationships between donors and recipients that are inconsistent with human dignity and a biblical doctrine of creation. Above all, the churches must not be afraid, first, to set their own house in order by thoroughgoing reform where necessary, and secondly, to criticize sharply lax administration, misappropriation and corruption.

131. It is important, however, for the churches to understand the real difficulties which governments and international institutions face in the fulfilment of their roles. This necessarily implies a deepening of ecumenical effort to discover the truth about present-day power relationships and the social and economic situation on the national and international level.

132. We, therefore, suggest that the World Council of Churches, possibly in cooperation with the Roman Catholic Church, should undertake a professional and technical study of the issues raised above, with particular reference to:

a) The development of world-wide institutions to coordinate national, regional and international plans for the promotion of economic and social justice.

b) The transfer of resources from armaments to development aid.

c) The possibilities of replacing the present forms of aid by a system of international taxation.

This could be done by sponsoring regional and international meetings of Christian experts from widely differing backgrounds.

133. Only when the churches themselves understand the issues at stake in development and economic restructuring will they be able to discharge faithfully their duty to leaven the lump of world society. Their general ignorance in these fields can only be overcome by continual Church-sponsored and ecumenically orientated research, and this must be accorded high priority. Studies like those of the Swiss Federation of Churches and the British Council of Churches on Development Aid and World Poverty, to mention only two examples, should be encouraged.

134. In all developing countries one of the biggest bottlenecks to development is the shortage of skilled manpower. The churches have a good record in their recruitment of men and women prepared to serve in these countries and to train their replacements. Their efforts should be extended in cooperation with the business community, governments and international agencies, and without any dilution of the specific sense of Christian vocation and commitment. They must never lose sight of the cost of discipleship and the need to challenge their members to work out their discipleship in service.

The Educational Task of the Church

135. Within the context of economic development, the churches' most important role is that of education. This takes four forms :

a) Theological education to show the relationship of Christian belief and ethics to economic problems, as discussed above.

b) Economic education to encourage an understanding of world economic relations and structures and, in developed countries, to show the urgent need to replace economic paternalism or domination by economic partnership among all nations ; and, in developing countries, the necessity of national and regional planning and cooperation.

c) Political education : some are convinced that radical changes are necessary in both developed and developing countries ; others would stress education for full and informed political participation in national and international affairs. The purpose of church participation in political education is to produce the political will for a world economic and social order compatible with Christian conscience.

d) Social education : one of the major tasks of the churches in this

field is in social education designed to help society understand and accept the costs of world economic development.

136. In order to fulfil the task of educating public opinion some Churches may need new structures and channels of communications. The church should be able to speak and act quickly in all crucial situations. It should urge governments to introduce economic, political and social education into national school systems and support any such measures. The churches should also recognize that they have an obligation, not only to their members, but also to the world community, to further these ends through their own considerable educational facilities.

The Challenge to the Churches

137. In all this the churches are sharply challenged to speak with a genuinely prophetic voice. From the analysis, the definition of an International Development Standard, and what has been said about the role of the churches, it follows that they are called to proclaim that:

138. — God has created and redeemed the whole world. This implies a more just distribution not only of wealth but also of health, education, security, housing and opportunity.

139. — Nations and governments are true to God's calling only if they cooperate in the search for this more equitable allocation. In so far as they hinder or are indifferent to it, they risk not only social and political disruption but also the judgement of God.

140. — A diminution of national sovereignty on the basis of mutual concessions and equal rights may be necessary in order to execute policies framed to accomplish this re-allocation.

141. Two additional points must be emphasized in all Christian thought and action on the question of world economic development:

142. i) The protection or advancement of sectional interests, whether of particular nations, classes, industries, or individuals, at the expense of the good of humanity is repugnant to God and inconsistent with his love for the whole of his creation.

143. ii) The technical is not amoral or non-ethical. God is concerned in such technical problems as liquidity, the terms of trade, tariffs and infras-

tructural development. To think or act otherwise is to create a false dichotomy and to try to confine God within an ecclesiastical system divorced from the world he died to save.

V. CONCLUSIONS AND RECOMMENDATIONS

After receiving this report the Conference adopted the following conclusions for transmission to the World Council of Churches and its member churches :

144. The churches should welcome the development of science and technology as an expression of God's creative work. They also should welcome the economic growth and social development which it makes possible, because this helps to free men everywhere from unnecessary work and material insecurity ; it also makes it possible for the relatively few richer nations of the world to assist the poorer countries in their enormous task of moving along on the road to self-sustained development.

145. In all countries, especially those which are, or are becoming prosperous and highly organized, the churches should help to keep alive a deep concern for the human. The fulfilment of this task requires an understanding of technical and economic realities combined with sustained spiritual vigilance. In stressing the criterion of the human, we are aware that there is not full theological agreement on the meaning of our humanity in Christ, and the World Council of Churches could usefully invite a group of theologians and social scientists to pursue this question.

146. The Conference urges the World Council of Churches to intensify its studies on all aspects of highly dynamic societies in a world context, to assist churches in making such studies, wherever there is a demand, and to organize international and intercontinental study groups and discussions on issues of Church and Society.

147. The churches everywhere should understand that the urgent and often urgently demanded economic, social and political development in the developing countries often involves a change in the attitudes and motivations of the people as well as a radical change of economic and social institutions. As a first step it is often imperative to bring about fundamental changes in land-

ownership. An efficient use of available scarce resources and the rapid development of human and material resources are also required.

48. These changes are made more difficult by the resistance offered by unsuitable economic power structures, vested interests both inside the country and abroad, and often also by rapid population growth and one-sided economies.

49. The churches in the developing countries should bear witness to and serve their nations by taking the initiative wherever possible and sharing wholeheartedly in any effort to overcome obstacles and promote rapid development, while at the same time taking into account the spiritual and moral dangers involved in any rapid change. In this commitment the churches should wherever possible coordinate their own development programmes with those of the nations in which they are at work. The World Council of Churches should, upon their request, assist them in their tasks.

50. Recognizing that many channels for the transfer of capital, skill and knowledge are available to help the developing nations in their efforts, churches everywhere and the World Council of Churches and its constituent bodies in particular should do their utmost to:

a) contribute generously through direct personal service and financial resources;

b) urge their fellow-citizens and governments to increase substantially their contributions to developmental aid, as indicated in the report, preferably through international channels, at non-commercial interest rates and on non-commercial terms;

c) make every effort to put these contributions to maximum use in the interest of the long-term needs and objectives of the recipient churches and nations.

51. The combined effects of rapid technological and economic development require profound changes in the present structure of world economic relations, including world trade and the transfer of capital. Churches should be particularly alert to this fact in view of the distressing and ever growing gap in the access to goods and services for people in rich and poor countries and the wide differences in wealth between people within countries. Good stewardship requires a better distribution of the growing production.

52. This restructuring requires much closer cooperation between countries on a regional and world-wide basis. Supra-national approaches will often be necessary. In the field of world trade bold new approaches are urgently

needed. The transfer of capital and skill should be intensified and improved in quantity and quality, and it should be stressed that the utmost efficiency is required in governmental, intergovernmental and non-governmental activities. The possibilities of checking the flow of capital and skill from the poorer to the richer countries should be studied and morally supported.

153. It is important for the churches to understand the real difficulties which governments and international institutions face in the fulfilment of their roles. This necessarily implies a deepening of ecumenical efforts to discover the truth about present-day power relationships and the social and economic situation on the national and international level.

154. The churches should critically review their present role in education of all sorts and at all levels, recognizing that the education and training of people, young and adult, is one of the most important tasks of the Church.

155. The Conference urges the World Council of Churches to promote studies and make available guide-lines to churches and educational and social work institutions all around the world in relation to the dynamic and often radical changes needed in the organization and content of education.

156. The Conference urges the World Council of Churches, possibly in co-operation with the Roman Catholic Church, to undertake an ongoing professional and technical study on the issues raised above, with particular reference to:

a) The development of regional and world-wide institutions to coordinate national and international efforts for the promotion of economic and social justice;

b) the possibilities of the transfer of resources from armaments to development aid;

c) the possibilities of instituting a system of international taxation for world development.

157. Churches around the world should participate in such research and the results should be made available to them, because only when the churches and their members themselves understand the issues at stake will they be able to discharge faithfully their duty to leaven the lump of world society.

158. One of the major tasks of the churches in this field is in social education in its widest sense. Working for the well-being of all members of the world community, churches should advocate an ethic of human solidarity and justice, which makes the necessary measures, often involving dislocation and suffering, intelligible and acceptable.

59. The Conference asks the World Council of Churches to address a strong appeal to all the churches stressing:

a) the urgency of taking the necessary action to achieve the above aims;

b) the usefulness of close cooperation between Christians of all confessions and between them and other religious and non-religious groups, down to the parish level, in order to inform and educate public opinion;

c) the necessity of continuous action to these ends by churches directed to their governments and the political, social and economic groupings in their nations.

Report of Section II

THE NATURE AND FUNCTION OF THE STATE IN A REVOLUTIONARY AGE

I. INTRODUCTION

1. We recognize the need for fundamental changes in the structure of society. The rapid technological and social changes of our time have given to the state both new powers and new responsibilities. It is constantly challenged to maintain a sensitivity to the evolving demands and requirements of men, at the same time as it has acquired technical means adequate to the solution of many of mankind's ancient problems and wrongs. The new situations vary in character from one country to another, and inevitably there arise different conceptions of the state's role and of the possibilities of political power. This report reflects the experiences of Christians in a variety of circumstances. It begins with a discussion of the nature of the power legitimately at the disposal of the state, and the means by which such power may be best controlled and directed in the developed states. Next it considers the challenge which political, economic and technological revolutions pose to the concepts of law and legitimate power. In the third section particular attention is paid to the underdeveloped countries, to the insights into the function of the national state which their experience has supplied. The report concludes with a section on the demands made on the Church and on individual Christians when they engage in political life.

2. The report deliberately concentrates on the political and legal aspects of the state. We recognize the importance of many other aspects. We call attention to the fact that the economic functions of the state, its international responsibilities, and a wide range of social and cultural issues are treated in the reports of other conference sections.

3. Some readers may miss here a systematic theology of the state. The report treats the functions of the state in the light of Christian faith, considering particular tasks and problems which seemed especially important to the section. This is an area of theology which is in transition, and our conclusions call for continuing work in this area.

II. POWER AND THE STATE — ESPECIALLY IN DEVELOPED COUNTRIES

The Nature of Power and its Disposal in the State

4. Power, as the capacity to get things done, is essential to any person or society. As Christians we believe that it originates in God, that human power is part of the dominion God has granted man. Like all God's gifts, it is subject to misuse. The Christian concern is that all human power be used to benefit man rather than to abuse or betray him.

5. In this age man has achieved new sources, uses, and distributions of power. In particular, technology is a vast source of power, laden with both promise and portent. Man in his freedom must decide and determine the uses of technology.

6. Technology increases concentrations of power in large, intricate organizations. The state has a moral responsibility for initiating and directing the uses of power, for supervising the sharing of power, for keeping the use of power responsible, for relating the power of any given society to that of other societies.

7. As we examine the operations of power within the state, we discover that the actual functioning of power may be far different from the formal allocation of power, e.g. constitutions and laws are not always accurate guides to the centres of power in a society. Legal rights may be effectively denied to those who lack the economic means for their exercise. In seeking a responsible society, we need to discover the operations of power, unveil the hidden centres of power, and hold all power accountable to men and God.

8. In a technological society the centres of power may include, but are not limited to: the national defence forces, political parties, economic bodies, labour unions, mass communications, voluntary organizations, and influences outside the nation (other nations, international organizations, external corporations), whose influence can be considerably enforced if they come together.

The Exercise of Power by the State

9. We have asked ourselves the question, "Should the state be the only repository of power?", and we have found that the answer is no. No state

has exercised, could exercise, or has any right to aspire to exercise all power in a society. Christians and their fellow men may honour and respect the state, but they cannot give it the ultimate allegiance that is due to God alone.

10. But beyond this agreement, we find major differences among ourselves. Some of us regard the state as only one instrument of society — a unique instrument having some jurisdiction over all people and all other organizations, but still one institution among others. Those holding this conviction emphasize the importance of diversity of sources of power within society, of many centres of initiative, and of a system of checks and balances.

11. Others among us give the state a more encompassing role. They see the state as the effective organ of community as against the dangers of excessive individualism, and they regard the nationalizing of the means of production in the framework of central planning as a basis for responsible participation of citizens in political life.

12. Despite very great differences in our experience and judgements, we find a significant convergence in recognition of processes and issues in all our countries, particularly where development has reached an advanced level. We find that technology changes old structures and habits everywhere. In all societies we face comparable issues in relating man to man, in achieving satisfactory concentrations and dispersals of power, in processes of urbanization and industrialization, and in directing technology to serve human freedom.

13. In a technological age earlier functions of the state become more complex, and new functions have also been assumed. As examples of the former we point to such responsibilities as : equity in the distribution of economic benefits, participation in processes of planning for the social and economic concerns of society, the creation of equitable opportunities of education and culture at all levels, and the cushioning of the adverse effects of technological change. Illustrative of the latter is the new role of the state for many forms of scientific investigations and also its involvement in some industrial expressions of the new technology.

14. At the same time we see the importance of restraint in the exercise of the immense powers available to the modern state. One task of the state is to protect the freedoms of persons and groups. We shall come back to the important role which the Bill of Rights in many countries and the Universal Declaration of Human Rights by the United Nations have in this connection.

15. We also see that the state is often restricted from outside. Some of these restrictions we consider immoral — as when a society and a state are coerced

by external political, military and economic forces to the disadvantage of the people. But other restrictions are desirable. The nation-state is too small for a technological age, unless it enters into international economic and political cooperation. Nationalism, which in some cases is desirable for a people seeking identity and freedom in the modern world, is in other cases a disease that threatens world peace and the welfare of mankind.

The Control of Power by the State

16. Although the powers of the state are limited, both factually and morally, the state must have means of controlling other centres of power. As the representative of the whole people, it has the moral right and obligation to enforce just laws upon all, to direct economic policy, to limit the operation of other forces for the common good and to initiate and direct many activities of the society. It is responsible for the just exercise of these powers. We have asked whether the state today has the appropriate structures for exercising this essentially moral function. Traditional structures and guide-lines are not adequate for our era, and we have not discovered the best methods for the future. As Christians, we regard all institutions as tentative and subject to revision for the sake of serving the good of man, and therefore we must help to ensure that states be open to the future and include the mechanisms that make change possible.

17. Since people constitute the state, they must make it work. No structures will guarantee justice if there is no will to justice among the people. We have examined, for example, the institutions of federalism. We find them valuable for some states, but they are not guarantees of justice. Sometimes they offer valid protection of local or regional groups against domination by centralized authority, and they can also be a suitable means for a step-by-step unification of divided national states; but at other times they preserve local injustices that the federal government seeks to remove.

The Control of State Power

18. The power of the state rightly exists to serve the whole people, and not any privileged group. In achieving this purpose, the most important counterpart of the state is not other organizations but the whole community. However, the people can make their will effective only if organizational forms are available.

19. We have discussed the issue of what institutions are most able to do this work. Here our experiences and sometimes our beliefs diverge.

20. Some of us treasure systems that provide for elections with a genuine choice among candidates and the tradition of a "loyal opposition" that serves as a critic and potential alternative to the party in power. Others maintain that an institutionalized opposition is unnecessary when the whole people take part in making decisions, and if mistakes can be corrected by personal appeals to representatives of the people and by other means. Still others say a formal opposition is not needed if the political structure guarantees the critical participation of citizens in political and social decision-making. We all attach great importance to the constitutional legal rights of the individual.

21. All of us agree that in order for any system to work well, not only must decisions be made for the benefit of the people, but also the people must participate in making them. Many see signs that major decisions — whether in government, industry, or labour unions — are increasingly made by a skilled managerial group and are merely ratified by parliaments, stockholders, or labourers. In the technological revolution new types of legal issues are raised because of changes in the process and power of decision-making (e.g. these issues are often not so much a matter of the institution of property itself or of the state as such, but of the organization and exercise of power). One danger is that the state may greatly increase its scope and authority in order to deal with new institutions. Then again, the gap between the leadership *élite* and the great mass of people who simply carry out administrative orders tends to widen, producing at times a new kind of class struggle. In these ways the idea of the responsible society seems to recede progressively from us. Yet technology and education make possible the fuller participation of people in decision-making at all levels. However, to accomplish this, new political, economic, and social institutions must be invented and defined under law which guarantees responsible participation in both public and private enterprise.

22. We see that "direct democracy" — in the sense that complicated decisions may be made by a referendum of citizens — is increasingly obstructive of decision-making, even in the best educated societies. We wonder whether the roles even of parliaments are declining in the traditionally democratic countries. Yet we cannot indulge in an idolatry of experts. The necessity of delegation of power, so obvious in our world, makes it all the more important that the few who make decisions should be held accountable to the people, who themselves retain the ultimate right of decision over their destinies.

The same situation makes it important that direct and representative participation in the social process be attained through local government and community action, in situations of employment, and through voluntary education groups.

23. In modern society the media of mass communication assume increasing power. It is important that this power should not be irresponsibly used either by the state or by the new economic concentrations.

24. Perhaps there is no foolproof method of assuring that communication be kept free from the domination of political or economic groups with partisan purposes. Christians should, however, be prepared to involve themselves creatively in these media, that there may be achieved the control exercised by a citizenry who will have enough knowledge to recognize any deceptions practised by professional persuaders and the illusions involved in television "images".

25. Whatever the institutional process of government and the methods of communication, an alert people must guard against the undue influence of powerful pressure groups. In any society some groups will have the organizational opportunity to press their interests upon the government. But other groups will not have powerful spokesmen, and the church may often find occasion to remind society and the state of their cause.

26. One of the most important aspects of the control of state power is the relationship between state and law. As an institution law is an instrument of political order, but it is always more than an instrument. For the law must not be simply handed over to the state as its instrument, but must rather be seen in jurisprudence and in theology as an independent factor alongside the state, whose officials are bound to act in accordance with this law. We must therefore also ask how this idea, derived from biblical anthropology, can be fruitful in revolutionary change. Such changes, we must acknowledge, never create full justice, but are rather a dialectical process moving from improvement to improvement and simultaneously from error to error. Revolutionary action needs law to keep open the path to further change.

III. THE LAW IN A REVOLUTIONARY AGE

27. The question of revolution raises, of course, the question of law — and for Christians this raises the question of just law and whether law can serve

a constructive purpose in a revolutionary situation. Some aspects have already been mentioned in relationship with the problem of state power.

28. Law tends to be static and conserving. Therefore, when fundamental social change upsets the order of society in either older nations or new nations, the nature and function of law are put in question. This applies not only to law considered as rules and regulations, not only to positive or statutory law, not only to law at the level of national constitutions and international instruments, but often also to the appeal to law formulated in moral terms either as "middle axioms" or even as "natural law". Because Christians have responsibility for the total well-being of society and of persons-in-community, they are challenged to grapple with the issues of law and its moral and theological foundations. Christians' responsibility includes not only critical respect for and response to existing law but also participation in the formation of law. The making of law, the keeping of law, and the improvement of law are three aspects of a total obligation of citizenship. The focus of responsible citizenship shifts from one aspect to another, but the three must often go on concurrently.

29. Since revolution involves fundamental changes in the basic institutions of society, we must recognize concretely that new moral and legal questions are raised. May Christians give merely traditional answers to such questions as those surrounding abortion, birth control, and divorce? Again, when for generations peasants have been exploited by great landowners, may Christians appeal to the established conventional laws of property? Must they not rather actively participate in radical redistribution of land? May they do so even when no provisions of constitutional or statutory law provide for such basic change? Many Christians see not only that such revolutionary acts are to be condoned when done by others but also their own duty to participate actively.

30. When we saw that law and religion usually play a conserving role, this must not be interpreted only in a pejorative sense, for the law provides the citizen with security enabling him to trust the validity of existing laws. But at the same time the law must be oriented to a justice which is never fully achieved. Hence the educative role of law must be stressed and implemented. Moreover, we must emphasize the need for flexibility in the productive and guiding functions of law along with the need for suitable mechanisms to permit change. Otherwise, when law is merely conservative and rigid, it may become a detonator of explosive revolution. "Those who have less in life shall have more in law." This demand refers both to national and to international law.

31. Of course, the situation varies greatly from place to place and from time to time. Some nations have long traditions of the "rule of law", with updated "Bills of Rights", and provisions for the orderly reform of law and society. In some nations social or "civil revolution" rages as the national courts protest against unjust local or regional conditions and statutes (e.g. the civil rights struggle). In some nations the protective function of law is more developed, and its educative and productive functions are less developed. In some the provisions for rate of change are too slow to meet the demands of the people for freedom, justice and self-respect. In some the state uses law to mould aggressively a new society and reaches into many spheres of society to shape a new nation. And in some the tasks of nation-building and law-formation must be concurrently undertaken amid conditions of confusing transition from tribal foundations to national unity and statehood. No two situations are alike. Our age is marked by the dynamic movement from colonialism to nationalism to membership in the society of nations. This also raises questions concerning law and political institutions. Finally the question has to be raised: What is the Christian attitude towards the "law of revolution" which is conceived by the revolution itself? What are the criteria for an acceptable "law of revolution"? Christians may exercise their influence on the "law of revolution" that it may not be misused against the principles of human rights.

32. The importance of international standards of human rights may not be overlooked in the above context. Christians acknowledge gratefully that the Universal Declaration of Human Rights as a standard is already achieving a significant impact on national constitutions, laws and administrative practices. Yet there is a danger of regarding a mere reference to human rights in international instruments and national constitutions as a substitute for effective guarantees of these basic human rights and freedoms. Christians have to play an important role in promoting greater respect for and observance of them and encouraging the development of international machinery for their effective protection. They can also press in their own societies for effective implementation of internationally accepted standards of human rights through constitutional provisions, laws and administration [1].

33. Confronted with so many dimensions of the radical problems of our time, we did not find it possible to reach an easy consensus and we do not here pretend to one, but we have become aware that law has both a positive and

---

[1] Some members proposed eliminating the words "international machinery", because the expression is not clear.

negative relation to revolutionary change and that any romanticizing of revolution must be regarded as irresponsible. Moreover, we have become aware of the profound need to find and state the proper relation of theology to law, a most neglected area of our social ethic and practice.

The Theological Basis of Law

34. As Christians we recognize that law does not stand abstractly alone, but is an integral part of Christian social and political ethics. Its nature and function are implicit in the social order and in the idea of the responsible society. Hence we must look in our Christian ethic for its foundation and the service it performs in society. It is one of the challenges to theology in our times to help overcome the traditional alienation of many Christians towards law. The law appeals to our Christian anthropology, our faith in God as creator, in Christ as redeemer, and in the Holy Spirit. We are not fully agreed as to how a sound doctrine of law is integrated into our basic articles of faith; but we are agreed that we have the reference points of such a doctrine in the relation of man as person to his Creator and the creation over which he is called to be steward, in his relation to Christ our Lord and Redeemer, as the expression of agape and the perfection of personhood, and in his relation to the Holy Spirit active in truth and love and empowering the Church to fulfil its mission in a changing world. It is in relation to such reference points that we must define more clearly all appeals to a natural law of justice, to the rights of man, and to the right of revolution. Man made in the image of God is also at the same time a sinner. His capacity for justice makes ordered political and economic life possible, but his tendencies towards injustice make law in its protective role necessary. Moreover his finitude and social need make the law in its productive rôle equally needful.

35. Christians find in the idea of the person-in-community the integral focus of all questions of freedom, justice, peace and equality. Persons under God are never in a static situation. The stuff of history penetrates all their concrete desires and choices. Yet as persons they transcend all social, economic and political groupings, and find their final meaning in a life whose destiny is in the God of history. All institutions are therefore relative and provisional to man as he carries out his stewardship in cooperation not only with fellow Christians but also with his neighbours — all his fellow men. He recognizes that all men, under God, have a dignity which the law must respect, and that structures of law must be formulated which not only protect transient good

but also provide for their participation in law-building. Christians agree that they themselves do not know the content of real divine justice and that, therefore, they may not absolutize any of their insights. They do not presume to desire any specific Christian order of law for a pluralistic world society. At the same time, they affirm as part of their Christian freedom the use of reason and experiences in the law-making process alongside and in cooperation with others.

Some Unresolved Issues

36. Although we are agreed on the general outlines indicated above, our discussion presents us with certain unresolved issues which persist for further study and reflection.

37. *a)* If we are to avoid "eschatological romanticism" in revolutionary situations, by what criteria must the goals and means of action be judged?

38. *b)* If the starting point, as many claim, must be a Christological view of man and Christ's lordship over all powers and history, how can the criteria of fundamental change and of just law be derived?

39. *c)* If law is to be more than an instrument of an existing government, how is its productive function to be made effective, and if law is to be more than an instrument of a revolutionary government, how are its protective and preserving functions to be attained?

40. *d)* In the law-enacting process, what is the role of the revolutionary situation or context? Does the context supply the norm; or is there anything higher from which a norm should be derived, and does the situation have only a critical function?

41. *e)* Despite their general respect for law, how are Christians to act when those in authority do not avail themselves of legal possibilities to attempt reforms or go only half-way because powerful interest groups hinder them?

42. *f)* Is it ever justifiable for a Christian not only to participate in but even to take an initiating part in violent political or other social overthrow against the laws of the state?

43. *g)* Since law is rooted in the social institutions of society, how do Christians fulfil their duty in cooperation with others in influencing these social foundations of law by reconciling love?

44. *h)* In those situations where the revolutionary effects of technological developments involve new forms of decision-making and new patterns of control and participation, how are Christians to bring about the appropriate institutions and processes of economic, social, and political life?

45. *i)* In an age when international institutions are insufficiently effective, how shall Christians and the churches fulfil their stewardship in establishing a world rule of law and a growing loyalty to and support of international agencies?

IV. THE TASK OF THE STATE IN DEVELOPING COUNTRIES

Nation-building

46. Political action for nation-building ought to be directed towards fuller economic development of the nation; but economic progress alone is not enough. Nation-building should be seen in larger contexts, including that of character-formation. This means that it is imperative for the state and the individual to find their proper place and respect each other. The state should act in such a way that the people realize that they share equitably in the wealth of the nation, and can participate in decision-making. As a result the people will have a pride in their own culture, and feel the need for their nation to act responsibly in relation to other nations.

47. A sense of nationalism is essential for the building of a new nation. But this nationalism must not be confused with some kinds of aggressive nationalism which have led to wars, nationalisms which deify the nation and provoke feelings of national superiority. It must be based on the equality of nations and on mutual cooperation. It should be a means of achieving integration and not become an instrument for emphasizing the divisions which in the past were ethnic, religious or frontier issues.

48. People who today have understandable objections to nationalism have to consider without prejudice what nationalism and the nation-state really mean for nation-building in young nations: nationalism embodies the concept of national purpose; it is the means of striving for real independence; its goal is a new freedom from the former colonial structures within which the new nations were built; it is a means of achieving unity within the nation-

states bequeathed by the colonial powers at independence, nation-states within which are peoples of diverse ethnic groups and languages; it is a means to find national personality.

49. Nationalism can also be positively used for the establishment of regional groups for mutual interests of trade and protection from outside interference. It could also be effectively used in the struggle for a new world order.

50. It is necessary to have goals for building new nations. These should include:

development of national purpose,
greatest possible development of human and natural resources,
creation of broadly based social organizations,
creation of broadly based social justice,
security for the people and the state,
the desacralization of the impact of technology,
adequate education and cultural opportunity for all people,
participation of the people at all levels in the decision-making processes.

The Problem of Political Unity

51. Political unity is not synonymous with national unity, though it is often thought to be. National unity is the welding together in mutual trust and respect of the heterogeneous groups within a country; political unity is the working together of political parties and groups for the achievement of definite goals. Often the objective of political unity is national unity, and the two become inseparable.

52. Nationalism ought to be directed towards nation-building and political unity. The problems of national unity in the new nations are often of great magnitude. Many new nations are made up of a variety of ethnic and linguistic groups. National unity in such nations should be achieved by persuasion and cooperation rather than by coercion from the ruling powers. The different groups in the nation must have reason to believe that they have much to gain rather than to lose.

53. Moreover, political unity is necessary for an effective mobilization of the economic resources of the state in order to achieve social justice. It is thus desirable for conflicting social groups to understand fully the fundamental connection between political unity and social justice, that the goals pursued may be realized.

54. The new nations must discover, each in its own situation, the best way to achieve political unity. The political party systems based on the patterns in Europe and elsewhere are not necessarily good for the new nations. It is therefore not sufficient that new nations should pattern themselves on, or react against, the multi-party system of the West or the traditional political systems operating among their peoples before the period of colonialism.

55. In the task of nation-building criticism ought to be constructive, the overriding consideration being the welfare of all the people. It is vital that the people of the new nations should not engage in fruitless dissipation of efforts in criticizing government policies merely for the sake of criticism. However, the positive role of criticism, and thus of opposition, must be recognized.

56. It is recognized that in many new nations the question of criticism is linked to the question of power: how it is obtained, how it is maintained, and how it is changed. Those who hold power are often unwilling to allow a peaceful change, either in policy or in government. Such people take every criticism, however well-meaning, as destructive opposition.

57. It will, therefore, be useful for political parties and groups to work out methods whereby political unity will be achieved, and at the same time, criticism will be considered. Criticism stifled often erupts in violence and results in national disaster. The political system must be such that criticism and social control are possible both within and outside the party. A political party should aim at integration rather than domination, and have structures in both the hierarchy and the intermediate sections where criticism can take place, and which make peaceful change of leadership possible.

The Armed Forces

58. The armed forces in many of the new nations are playing an increasingly important role which seems to be different from that of the armed forces in other states. In a few countries, units of the army joined in the struggle for national liberation. Some even became political units within the community. And in some countries which have sought to gain real independence the army has been instrumental in overthrowing corrupt regimes.

59. But in many countries, the army was created and kept by the colonial powers for the purpose of keeping down riots and maintaining internal order, and not really for defence against external aggression. Such armies were

small and kept away from the life of the people. Their role in the life and development of the nation was negative. In some places, this attitude led the army to despise civilians and look down on politics.

60. In view of the increasing role that the army is playing in the political life of young nations, we ought as Christians to define our attitude towards it, and we must consider seriously the need for dialogue with it. It is not at all useful to minimize its importance, but it is nevertheless necessary for the Christian to know the limits of its powers and to guard against its becoming a state within the state. The army can become a positive force in the nation because of the discipline which it maintains and the unity which binds together its diverse elements. But it can also be dangerous in the hands of ambitious military men who do not respect the general well-being of the people. Some receive indoctrination from the foreign military academies which they attend, and such indoctrination is not always in the best interest of the new nations.

61. Christians must seek to discover the means through which the armed forces can be reached and reoriented in order that they may be satisfactorily integrated into a society engaged in nation-building.

Political and Economic Interdependence

62. To meet the unprecedented need for rapid development, governments are playing an increasing role in the socio-economic fields, a role which adds to their power and in turn creates certain political problems.

63. While welcoming the new concern of government for economic welfare, we call attention to the necessity for a commensurate increase in popular social control of power. Here we highlight the problem of corruption and the need to promote efficiency.

64. Governments of the developing nations must dictate their own economic priorities in order to establish and maintain genuine independence and relate their economies to the interests of the people. This may well mean choosing a pattern contrary to established foreign interests. Those powers, by diplomatic or physical means, are likely to intervene on their own behalf. Thus a strong sense of nationhood — of national and political unity — is a necessity.

65. In the world of today no nation can exist without cooperation with other nations. This does not mean, however, that new nations should depend on any one strong nation or block. Interdependence among all groups of nations

is necessary. In order to avoid dependence and achieve interdependence, underdeveloped nations should direct their efforts towards:

a) building larger economic units among themselves on regional levels, and

b) the internationalization of channels of aid for their economic development and for the promotion and strengthening of such international organizations (e.g. the United Nations) as may be able to design, co-ordinate and implement a world policy of development.

V. RESPONSIBLE PARTICIPATION IN POLITICAL LIFE

The Imperative of Participation and its Ambiguities

66. Christians have been called by God to fulfil a mission in the world, and obedience to this call means full participation in the life of the world. They have responsibility as citizens, and no concentration on man's eternal destiny can be used as a means to evade responsibility for his welfare now. It is not enough for Christians to seek to save souls and improve individual characters on the assumption that good people will produce good government. Christians must be concerned for the structures of society as well as for the moral qualities of individuals. They are already, consciously or unconsciously, intentionally or accidentally, involved in the political life of society, but it is imperative that this involvement become conscious and responsible participation to the extent that each given situation permits. This imperative rejects an understanding of the Christian life as "aloofness" from the world or of the political life as an "inappropriate sphere" for the Christian presence. This report would offer some orientation and guidelines for this responsible participation in political life.

67. It is evident that in this participation Christians confront a wide variety of situations in which there are deep ethical ambiguities, and strong tensions will emerge within the Christian conscience and also within the Christian community. Each concrete situation and each specific position to be taken involves the making of decisions in which there are often sharp conflicts of values and loyalties, or in which the issues are blurred and almost indistinguishable. Full recognition of these ethical dilemmas is important for both the Christian and the Church. There is no clear set of universally valid rules

which provides an immediate answer to these dilemmas, nor can the solution be found through a simple application of abstract principles to concrete situations. But Holy Scripture, Christian history, contemporary Christian experience and the insights of the social sciences and other secular disciplines do inform the situation, and in their light the Christian is called to be obedient to his understanding of God's will in his particular situation.

The Motives and Goals of Participation

68. What are the motives or goals of such participation? The answer is to be found essentially in terms of the obedience of the Christian to the call to witness to the Lordship of Christ in the world. The Christian seeks to serve the welfare of his fellow men and thus his participation is seen as a valid form of ministry. He seeks a responsible society in which there is a genuine respect for persons, freedom, peace, justice for all and a due restraint of power. His primary concern is for men and he sees in his participation in political life the means of defending their basic rights and dignity. He recognizes the interdependence between his own nation and other nations and, therefore, his involvement in political life includes a concern for a better international order. He does not enter political life with an egoistic ambition for power, but he recognizes that politics involves the exercise of power. Thus he does not resist the exercise of power, but strives to use it for the welfare of all. He must resist the temptations and dangers that power possession brings and be constantly aware of his responsibility for the stewardship of power. He must also be aware that the art of politics involves the search for agreement, the harmonizing of competing claims, persuasion and cooperation. He must also remember that God not only utilizes the more powerful "orders" of the world for effecting his ends, but also uses the "lowly and seemingly weak" as effective instruments of his kingdom.

Methods for Church Participation in Political Life

69. Churches have too often attached themselves to the *status quo*, resenting and resisting change. Sometimes they have simply yielded to the temptation of cherishing the social structures in which they have found a comfortable home, failing to see the needs of the present and future. Sometimes they have fallen into the theological error of identifying existing structures with an eternal

divine order, thus overlooking the dynamic character of God as revealed in Scripture. Sometimes they have feared controversy that might divide a church, preferring a false unity that rested on silence and evasion.

70. Nevertheless, the presence and ministry of the Church influence the quality of life in society. As one formative influence, the Church may awaken and renew the social conscience within society. Such influence upon the common life will have indirect consequences for the policies of the state.

71. When the Church goes beyond indirect action to direct participation in political life, a distinction must be made between the Church as Church, and the Christian, although the difficulties of an absolute distinction are recognized.

72. The Church must assume certain responsibilities in the area of political life, but with full awareness of its limitations and of the possibility of error. It should not form a Church-related party, nor seek privileges or gain for itself. In nations where non-Church-related parties of "Christian inspiration" do exist, and where experience has demonstrated their usefulness, the Church should not identify itself with them in a partisan way. It should bring the wealth of its ethical heritage to bear in a teaching ministry to Christians and to the world, and should not hesitate to speak forthrightly a prophetic word in defence of human dignity, rights and welfare. Amid the tensions of the modern world, the Church can often mediate the forgiving grace of reconciliation. Where opportunity exists, it should seek dialogue with political leaders of all parties and with representatives of government and community organizations at all levels. In some circumstances it should be willing to name representatives to public and state institutions, as a testimony of its service to the world. The Church should not normally give its endorsement to a particular political party, nor endorse a specific candidate. However, the Church should speak out on matters of legislation where basic human relations are involved, and strive to make a positive contribution to the content of this legislation.

73. There may be grave dangers in the Church's use of power : it may use it for ecclesiastical privilege rather than human ends, and it may seek to impose its ethic upon men of differing ethical convictions. Yet the Church cannot withdraw from its responsibilities ; inaction may be as significant as action. But when the Church speaks or acts, it is important that it be competent in the issues at stake and that it select aims and strategies with a faithful concern for humanity. It should be sensitive to the struggle for human dignity throughout the world and seek to relate its witness to that struggle. It should constantly intercede in prayer for those who bear the burden of public office.

Participation of the Individual Christian

74. The Church acts not only through its institutions but also through its members. They exercise civic responsibility, always as citizens, sometimes as political leaders and professionals who may wield great power. The Christian vocations of such individuals may lead them to make decisions that the organized Church is not in a position to make or cannot make because it has not found its common mind on the issue.

75. Groups of Christians, organizing around common convictions and aims, may exercise daring ministries in the midst of the secular world that may contribute to the experience and wisdom of the whole Church and of the society in which that Church functions.

76. The Church should seek to prepare Christian men and women for their participation in public life, should encourage them in such participation, and should sustain them through a pastoral ministry in unbroken fellowship with the Church, remembering the depths of the struggle of the Christian to maintain his integrity in the midst of political life. This ministry must continue to be fulfilled particularly towards those who, because of their loyalty to Jesus Christ, are fighting against the traditional trends of their society. There is, moreover, no inherent reason why ministers of the Gospel should not play an active political role, although certain church and civil laws limit them.

77. The Christian's responsible participation in public life is not adequately expressed by simply voting in elections. He is also to find his place within the political parties or other instruments of political life. In some countries that place may be in a "Christian party", although the danger of harmful factionalism is always present.

78. In any case it is desirable that the Christian seek a place within the structure which seems to him to offer the greatest promise for realizing a responsible society. He enters political life without pretensions to superior wisdom because of his Christian faith, but in the spirit of service, making his talents available for the betterment of his nation and mankind. He defends the truth with firmness, but adds the grace of forgiveness and reconciliation to the tensions of political life. He often finds himself allied with non-Christians, whose integrity and goals he is bound to respect. At times he must support the compromises which are a part of political life, but will beware lest necessary compromise lead by imperceptible steps to the support of injustice. He will try always to conserve a reasonable degree of independence in order to be a responsible critic of his party. He will seek in the sacraments, message

and fellowship of the Church the resources for his responsible participation in political life, and the Church must recognize his freedom and respect his right to determine the point at which his Christian integrity is threatened and he must break with its party. In the midst of these ambiguities, the Christian strives to discover how he can be effective as a responsible participant in the political life of his country.

79. It is not only on the level of national politics that opportunities for Christian service occur. The Christian is called to work for the common welfare in state and local governments, as well as in a wide variety of voluntary societies and community organizations such as labour unions and other vocational groups, civic associations, and ad hoc organizations on specific issues. We call attention particularly to the political power and importance of mass media of communication, and to the duty of the Christian both to support the freedom of these media and to urge their responsible use in the shaping of a better social environment. In so far as time, opportunity, and capacity allow, the Christian should assume his responsibility to all levels of public life — local, national and international, governmental and non-governmental.

Special Issues of Christian Participation

80. Political involvement at times confronts Christians with especially difficult issues such as the use of constitutional or extra-constitutional methods of political action, the use of violent or non-violent action, and the rights of minorities or other oppressed groups within the life of a nation. Brief comments are made on these particular issues:

81. *a)* Constitutionality

When Christians find themselves in a country in which the national life is based on a constitution which clearly guarantees human rights and dignity as understood by Christian faith and by universal consensus (UN Declaration of Human Rights), in which legislation is enacted in accordance with such a constitution, in which power is so exercised as to make this legislation effective, and in which adequate provision is made for orderly and periodic modification and improvement, they are called to act in political life within the provisions of such a system. They should support programmes of education in civic affairs, share their insights on public matters, help form a positive public opinion, and use fully their constitutional rights to support and implement the constitutional system, seeking also its progressive improvement.

82. But there is evidence that there are cases in which (1) constitutions do not offer adequate guarantees, (2) legislation often does not conform to the constitution, (3) the power structure renders a good constitution and legislation ineffective, or (4) no adequate means are available for effective change and amendment with reasonable speed. In many cases where legislation violates an acceptable constitution, and no speedy means of legal relief are available, the Christian may be called to civil disobedience (sit-down strikes, passive disobedience or deliberate violation of laws). In cases in which the constitution itself is inadequate, the Christian is called to work for its amendment in the interest of firmer guarantees of human rights. Where such changes are impossible, the Christian may come to the conclusion that he has no alternative but to violate the constitution in order to make possible a better one. We recognize a scale of values : human rights, constitution and legislation. We understand that laws may be defied in defence of the constitution, and that the constitution may be defied in the defence of human rights. The decision can only be made for each specific situation by those who are within it, with full awareness of the possible consequences. The Church should not withdraw fellowship from Christians who make such a decision.

83. *b)* Non-violence and violence

The Christian's participation in political life for the purpose of seeking the welfare of men involves the challenging of all unjust systems and opposition to all vested interests which oppress men. This struggle raises the crucial issue of the methods of opposition which a Christian may validly use. The clear Christian teaching regarding the respect for persons and love of one's enemy requires the Christian to seek all possible peaceful and responsible non-violent means of action in society. He is called to familiarize himself with the forms of non-violence which have been used effectively in other situations and to seek creatively to discover those forms which are relevant and appropriate for his own situation. Even in the most adverse circumstances, the Christian should distinguish himself in his persistent challenge of evil through non-violent means. Some Christians affirm that this commitment to non-violent means of witness is absolute, and their witness must be respected.

84. But violence is very much a reality in our world, both the overt use of force to oppress and the invisible violence (*violencia blanca*) perpetrated on people who by the millions have been or still are the victims of repression and unjust social systems. Therefore the question often emerges today whether the violence which sheds blood in planned revolutions may not be a lesser evil than the violence which, though bloodless, condemns whole populations to perennial despair. Christians have, in fact, participated in revolutionary

processes which entail violence and defiance of law and with an uneasy conscience look to the Church for understanding and guidance. Other Christians resist such actions with an uneasy conscience. Still others are complacent as long as "law and order" prevail.

85. It cannot be said that the only possible position for the Christian is one of absolute non-violence. There are situations where Christians may become involved in violence. Whenever it is used, however, it must be seen as an "ultimate recourse" which is justified only in extreme situations. The use of violence requires a rigorous definition of the ends for which it is used and a clear recognition of the evils which are inherent in it, and it should always be tempered by mercy. It must also be recognized that there is no guarantee that the actual results of the use of violence will be those that were intended nor that violence, once released, can be controlled by its initiators. However, there are certain basic ethical principles which must be related creatively to the specific situations in which a Christian finds himself, and the final decision must emerge from a working out of these two elements.

86. *c)* Rights of minorities and of oppressed groups

The Christian is called to give special attention to the defence of the rights of minorities and of oppressed groups. This is due not to the fact that they have special rights — their basic rights are those of all men in society — but to the fact that they often do not have access to power and cannot effectively exercise or defend their rights. Special attention should be given to political, racial or ethnic, religious, philosophical, social and economic groups whose rights have often been threatened by the course of rapid social change or by oppression from powerful vested interests. All the members of these groups should have equal rights with all men to participate fully in the life of society. Where they are handicapped by limited cultural development, special resources should be made available to them to overcome this handicap. Avenues of complete integration should be kept freely open to them. It must be recognized that at certain stages of national development it may be necessary, as a part of this development, to give greater weight to the need for national integration and thus to stress the responsibility of the minority to integrate itself more fully into the main stream of national life. On the other hand, national maturity should make possible a greater degree of cultural variety and individual freedom.

87. These pragmatic decisions are difficult, and the varying conditions in different countries and at different stages of development within each country will necessarily influence the decisions. It is the responsibility of Christians

to be vigilant in the defence of the basic human rights of all men and to search for creative solutions to the reconciliation of these rights with the task of nation building, a reconciliation which may well enrich the common life of the nation. Dialogue between differing groups should be encouraged for the sake of fuller integration of all. We recognize that the free exercise of religious convictions occupies a special place among the basic rights and that its defence is essential for the maintenance of the kind of atmosphere in which there is the greatest probability for the realization of a responsible society.

88. While oppressed groups are usually numerical minorities, there are instances in which the numerical majority is oppressed by a power-invested minority. The same concern and active defence of human rights should apply to these situations. Because of the nature of these problems and the peculiar dimensions which they frequently take, the ecumenical movement should give them special attention, since action by Christians in other countries and the formation of world opinion can frequently be an effective instrument for the defence of these oppressed groups.

VI. CONCLUSIONS

We are agreed on the following affirmations:

89. The state is responsible to God and men for its exercise of power. As Christians we should call it to that responsibility. Without absolutizing our own judgments or claiming to know fully God's will, we must declare that he does judge any unjust use of power. The state has the function of serving all its citizens. This includes the obligation to make provision for free discussion and criticism. We recognize the desirability of different political structures and institutions in varied situations and stages of development, all subject to the same will and purpose of God.

90. As Christians we must neither sacralize nor depreciate the state: states are human institutions that should exist for the well-being of people. They have no eternal nature or form, but should be adaptable to changing history and changing needs. Our task is to participate in them both appreciatively and critically. In recognizing their legitimate function and power, the Church must not become their slave or tool.

91. The state asks for men's loyalties. We recognize that within the family

of mankind people live in many national communities with their distinctive histories and experiences. We acknowledge the validity of national loyalty insofar as it is an instrument of freedom from external domination, an expression of common purpose and historical identity, and an agency for international cooperation in interdependence. We reject any idolatry of the nation and any loyalty that demands domination over other peoples or destroys the realized and potential unity of mankind.

92. We recognize human law as an achievement of men that may be an instrument of justice. We believe that law must always have a protective and productive function. It must aim at justice for all men, be open to change, and bring about responsible participation of those affected by it. When law represents arbitrary state power, men may on occasion have a right and duty to disobey it.

93. The authentic Christian concern for the state is that it implement human welfare. We ask that the state serve persons-in-community. As Christians living within the state we recognize a calling to a ministry of reconciliation that goes beyond its laws and structures, but may not seek false reconciliation at the cost of justice. We recognize also that the fundamental Christian concern is for the weak and oppressed in any society.

94. Church and Christians live in solidarity with the needs of the world and share its responsibilities. Christians should seek opportunities to cooperate with non-Christians in promoting social justice. They are called to exercise their responsibility in society in many personal and corporate vocations. Some of these will require involvement in painful ethical dilemmas and the need to adjust many immediate interests (including our own) for the sake of common action. Although we see the temptations and dangers in the exercise of power, we consider that the answer is not withdrawal from the responsibilities of power but the use of power for service.

95. We recommend further study of the following issues :

a) The changing functions of the state, in relation to the economy, technological forces, and other centres of power ; and the ways in which these can be effectively defined.

96. *b)* The useful functions and limitations of nationalism and national states.

97. *c)* The theology of law ; the foundations of law and the state, and criteria of just law and political organization.

98. *d)* The effective definition and protection of the rights of men in society

and the implementation of internationally accepted standards of human rights through constitutional provisions, laws and administration.

99. *e)* The way in which certain traditional concepts — nationalism, liberal democracy, socialism, political party systems, etc. — are being reinterpreted in the underdeveloped nations.

100. *f)* A theological understanding of: *a)* revolution and especially the ethics of violent action; *b)* non-violence and the new experiences of non-violent revolution; *c)* the rights of conscientious objectors to military service.

101. *g)* The role of the state in overcoming feudal-colonial structures and contributing to national development, with respect to new opportunities and dangers.

102. *h)* The location of actual centres and constellations of power, including military power, in all societies, and their effects upon people.

103. *i)* The means by which people can gain and maintain control of the decision-making processes, including the sphere of production and labour.

104. *j)* The function, aims, and control of the mass media of communication, especially as they relate to increased participation by the people in decision-making.

105. In all these inquiries and commitments we need to acquire competence and understanding in working within and transforming the structures of society. And we pray for the daring faith that obeys God as he leads us out of our old securities into new ventures.

Report of Section III

STRUCTURES OF INTERNATIONAL COOPERATION: LIVING TOGETHER IN PEACE IN A PLURALISTIC WORLD SOCIETY

I. INTRODUCTION: GENERAL AFFIRMATIONS

1. God wills life, he gives life, he loves the life of men, and he will guide men to his kingdom. Although we reject him and incur guilt, although we are blinded by the enigmas and evils of this world, we know it is his purpose that men should have life and have it abundantly (John 10 : 11). That is the joyous message which we receive by God's coming into this world in Christ. The mission of the Church, and therefore our task, is to witness to this message in word and deed.

2. Jesus Christ died and rose again for all. In him all things are held together (Col. 1 : 17), the whole of mankind is a unity, and each person is entitled to the life God wills for all. The Gospel gives man the peace of God, and it is the God of peace who equips us with everything, that we may do his will (Heb. 13 : 21). His grace is made manifest through service to mankind.

3. We are called to serve God's peace among our fellow men. Although God's peace and peace in the world of nations are not identical, he who serves because he has been given the peace of God will seek peace among men.

4. The cross of Christ rebukes our egotism, and delivers us from concern with our own life only. We have been taught that true life is found in a new way, in a new nature, in which Christ is all and in all, and in which there are no conflicting divisions among men (Col. 3 : 10-11).

5. For these reasons, the churches have urged their members to participate responsibly in the life of the state and society. In spite of many differences, our ecclesiastical traditions agree that the function of the state in God's purpose is to provide, if necessary by lawful coercion, that order which enables men to live in peace and justice with one another. Human experience as well as Holy Scripture shows us that the power of law is required to compel man to respect the rights of others. While this remains true in our day, many circumstances in the modern world force men to revolution against an unjust established order. The right to revolt is recognized by Christians, but the problem which revolution poses for Christian ethics needs further study. In general, the churches have not condemned the use of force, when it has been according to accepted rules and to preserve or to create a just order in society.

II. INTERNATIONAL PEACE AND SECURITY

Nuclear Warfare

6. In all ages churches have been confronted by the problem of war. The majority has affirmed that Christians may participate in the defence of their country against attack, through military means if those become ultimately necessary; a significant minority has disagreed. However, the development of military technology, and especially of atomic, radiological, biological and chemical arms and the means to deliver them, marks a decisive turning point in the history of mankind, of states and their wars. The frightful possibilities of indiscriminate war exterminating not only combatants but civilian populations as well, the impossibility of self-defence by smaller nations, the danger of annihilation of human cultures, the continuing danger for future generations from radiation — all this radically changes the situation of the states and their relations with one another.

7. This new and terrible situation forces Christians to re-examine their previous thinking concerning war and the function of the state in relation to it. In Amsterdam in 1948, the First Assembly of the World Council of Churches declared, "War is contrary to the will of God", and at the same time distinguished three possible attitudes towards the participation by Christians in the evil of war. Today the situation has changed. Christians still differ as to whether military means can be legitimately used to achieve objectives which are necessary to justice. But nuclear war goes beyond all bounds. Mutual nuclear annihilation can never establish justice because it destroys all that justice seeks to defend or to achieve. We now say to all governments and peoples that nuclear war is against God's will and the greatest of evils. Therefore we affirm that it is the first duty of governments and their officials to prevent nuclear war.

8. Inasmuch as war between states results from the present disorganized and unjust political and economic conditions of international society, it is the duty of all men and governments to strive together to strengthen the existing structures and to create new instruments of a responsible international community. The task requires unprecedented political and moral effort. Of

Christians, it demands the contribution of the preaching, teaching and action of the Church, and the efforts of individuals. It requires new thought concerning Christian attitudes to the state and war, the relations among states, the demands of economic and social justice in and between states, the development of international ethos, law and structures by which the international anarchy can be supplanted by justice and order. The rise of the new military technology creates a situation in which God's judgment challenges men to end the old history of the international jungle. The future of mankind depends upon this.

9. We recognize that, apart from these affirmations, we found no single, simple, general Christian insight regarding the threat to peace posed by the existence of nuclear weapons. We would like now to consider two specific contexts in which the problem must be discussed: the relations between the two great nuclear powers (with their allies), and the relations of these powers with the rest of the world.

Relations between the two Great Nuclear Powers (including their Allies)

10. The two major nuclear powers confront each other with monstrous threats. The situation thus created has a precarious stability and paradoxically enough contains both menace and opportunity. The menace lies in their capacity to destroy utterly not only each other but much else besides. The opportunity arises from their discovering common interests in the situation, and from the hope that both may be ready to accept changes in the structures of international relations in order to escape the terror of the situation.

11. How can we grasp the opportunity and remove the menace? So long as the unpredictability of their policies remains between these two powers, it will create the very insecurity and fear which evoke the mutual threat. Somehow men must overcome the instability of the relationship. The only way this can be done permanently is through the establishment and growth of international institutions, to which power is gradually committed, in order that they may regulate conflicts and provide means of orderly change, according to commonly accepted rules.

12. This fact is widely recognized, but usually in a global context, in the desire to build up a stronger role for the United Nations. But in the immediate future it may be more possible to take smaller steps, which might well remove obstacles to larger ones and prepare opportunities for them later. For instance, a first step towards alleviating unpredictability in political relations

may be the development of economic and commercial arrangements. The fundamental need, however, is to move from mere co-existence to the beginning of confidence.

13. Why is it thought that the nations, including the nuclear giants, might now be ready to seek stronger institutions ? Why is there even talk, for example in this Conference, of the possibility of a non-aggression treaty between the Warsaw Pact and NATO and of their eventual dissolution ? Why are some beginning to think that organizations like the European Economic Community and Comecon could become partners instead of opponents ?

14. (i) Confronted with the terror of nuclear weapons, the nuclear powers have a growing common interest in world peace which must be explored to the limit.

15. (ii) Economic development is increasingly requiring not only more intricate organization of each of the two opposing alliances, but also increasing common economic activity in the middle ground between them.

16. (iii) Cultural and scientific exchange has proved fruitful in removing false images in each camp.

17. We conclude that we are in a "passing moment of grace" which may never recur and in which we are given the opportunity to act. Some members of the Conference believe that without waiting for all these developments, the two giants should take the next urgent steps in the field of disarmament, and in the establishment of those common institutions needed to supervise the disarmament process. They consider that such measures as the establishment of nuclear-free zones in Europe and the rapid implementation of general and complete disarmament are the road to broader agreements. However, others believe that such measures will remain inaccessible until some modest steps have been taken along the road to common institutions in less sensitive fields of the relationship between the major powers. All agree on the goal of the rejection of military activity by sovereign states.

18. In the meantime, such disarmament measures as might be immediately implemented should be vigorously pursued in order to sustain the present armistice and release resources for the urgent task of economic development in the rest of the world. Patient and persistent negotiations are the way to wider possibilities for settling outstanding questions between the blocs, for instance, the problem of a divided Germany, one of the most serious political issues between the two sides.

19. In this situation the churches, especially as an ecumenical community,

can help. Real dialogue is needed; the tendency to absolutize ideologies must be challenged; an example of true community transcending the nations must be manifested; every conceivable means must be used to create a climate of confidence. We have not been able to explore these possibilities in detail. They represent urgent agenda for the churches of the World Council of Churches and the Commission of the Churches on International Affairs.

The Relations of the Major Nuclear Powers to Other Nations

20. The preponderant military power of the major nuclear nations cannot now be challenged by any other. They are in a category by themselves. Their relations with the rest of the world have therefore a quite different character from their relations with each other. The situation between the two major powers and other nations is fraught with much danger and yet contains some possibilities for the reduction of tension.

21. Almost inevitably, other nations seek to limit their dependence on the two great powers and to acquire greater freedom of action by the acquisition of their own nuclear arms. In this context it is possible to regard China, the United Kingdom and France, for instance, as the first of the proliferators rather than as serious rivals to the big two, at least for the near future. The problem of proliferation can be resolved only by changing the existing structures of international society. But meanwhile the danger is obvious and acute. There are a number of possibilities of reducing it: the signing of a non-proliferation treaty, the arranging of explicit or implicit guarantees against nuclear blackmail, the creation of nuclear-free zones and the control of fissionable material. If the danger is overcome, a possibility for better relations between the great powers and other nations will be realized. Until the problem of proliferation is under control, the great hopes that the peaceful uses of atomic energy hold for mankind are balanced by the fact that such militarily useful fissionable material is an inevitable by-product of such uses. Again this points to the need for a realistic appraisal of methods to control these by-products and to render them harmless. Effective Christian witness requires that church members and ecumenical agencies undertake urgent and competent study and action to pursue these possibilities and avert these dangers.

22. The power which the two major nations hold over the rest of the world requires great responsibility in its exercise, especially as there is no supranational authority to check their behaviour. This dangerous situation requires

of them restraint and self-discipline of a high order ; these can be strengthened by the limited but useful power of world public opinion expressed particularly through the United Nations. They should recognize that when their military forces are stationed outside their own frontiers, the wishes of the people of the country involved are to be respected, the disruption of their economy and society kept to a minimum, and the conditions created for the withdrawal of such troops at the earliest possible moment. It should be stressed that world peace is conditional on recognition of the emergence of the new nations, their political independence, their full membership in the community of nations, and their right to make their own decisions concerning their own welfare. This imposes certain limits on the nuclear powers and obliges them to respect the independence of these nations and their decisions regarding alignment and non-alignment. Furthermore, peace in the international order is related to the economic and social changes taking place in the newly emerged states. Therefore, the major nuclear powers are under obligation not to prevent, through their intervention, the occurrence of the necessary changes, not to give undue primacy to their own interest in stability, and not to interpret events in terms of their own ideological preoccupations.

23. In the light of the above considerations, we have repeatedly emphasized the tragic situation in Vietnam. We would suggest that the churches have a special obligation to question continually the wisdom and rightness of the present Vietnam policies of the belligerents. We welcome the action of the WCC and its CCIA aimed at restoring peace in Vietnam and at stopping the bombing of the North by the United States and South Vietnam and the military infiltration of the South by North Vietnam.

24. However, the massive and growing American military presence in Vietnam and the long-continued bombing of villages in the South and of targets a few miles from cities in the North cannot be justified. They involve the danger of escalation of the war into a world conflict, and do not bring South Vietnam closer to political stability or solve the problems which have produced a revolutionary situation in that country.

25. In view of the dangers created by this situation, we urge that all hostilities and military activities be stopped and that the conditions be created for the peaceful settlement of the Vietnam problem through the United Nations, or the participants in the Geneva conference, or other international agencies.

26. We have also considered matters relating to the People's Republic of China. A long period of colonial penetration in China has left a legacy of national resentment. The fact that she is outside the United Nations was

unanimously deplored, and her seating was recognized as indispensable for the dialogue which must begin regardless of differences in ideological positions. Her isolation is a growing danger to world peace, and disarmament negotiations cannot be satisfactory without her participation.

27. We have noted the unhappy fact that even in a nuclear age it is still possible to have conventional wars. These carry the seeds of nuclear war. For this reason it is more imperative than ever that all peaceful means should be sought for the settlement of international conflicts. Furthermore, we would stress that even conventional war becomes genocide if its objective is not a just peace but the enemy's total destruction. In cases where we have failed to prevent a war, we have a continuing Christian responsibility. While pursuing efforts to restore peace and bring reconciliation, we should strive to limit the involvement of non-combatants. We urge that captured combatants be exchanged as promptly as possible and treated according to accepted humane and international norms. International agreements in this field should be honoured, brought up to date, and extended.

Towards a Responsible International Community

28. The ultimate responsibility for the prevention of major war lies primarily on the great powers. No other nations carry that awful responsibility. War can start between smaller nations, and local conflicts can escalate when great powers are drawn in, sometimes against their will. Therefore the United Nations or regional organizations can render useful service through the settlement of local conflicts. But the fate of the world is largely in the hands of the great powers.

29. The churches should be under no illusions with regard to the state of the world. There is no world government nor can we foresee one. The nuclear nations exercise their power uncontrolled by any international agency, and at the same time the international ethos of the nuclear age is still highly ambiguous.

30. The churches must warn the nations that the balance of power requires ever-increasing defence budgets, keeps men in a condition of distrust and fear, and lessens the ability of the powers involved in it to act justly amidst the struggles for national liberation and social justice. Nevertheless, the nuclear powers have a great common interest in not letting their precarious balance escalate into nuclear war. They also have a common interest in

preventing nuclear proliferation, and the escalation of local conflict. The churches should add that they have something more in common: the duty to preserve the life of the peoples of this world, and to work for a world order which will transcend the present uneasy peace of the equilibrium of power.

31. The crucial problem is how this supreme task — the avoidance of nuclear war — can be fulfilled. It is not enough for the Church to declare, as it has in the past, that war is contrary to the will of God, and for it to say "No !" to nuclear warfare. Too few churches have made positive statements and then sought to implement them. If war is to be prevented, it is the situation which could lead to war which must be changed. We must take the long way of changing a balance of power into a community with institutions which are responsible for the common interest and through their remedial action help to prevent the escalation of conflict between the main powers.

32. Neither international law, nor the existing rules against aggression, indiscriminate warfare or war itself, nor new international legal provisions will by themselves prevent the outbreak of hostilities: the history of this century is one long list of broken covenants and violations of legal commitments. But the discipline which the great powers will be forced to observe in order to prevent nuclear war could and should be embodied, step by step, in a code of conduct, concerning limitations on the use of force, leading to the development of a new international law controlling nuclear policies.

33. At the same time, the equilibrium of power should be subjected to joint controls in order to enhance the sense of security. International agencies should be established for the universal control and inspection of the different phases of disarmament in the nuclear, biological, chemical and conventional fields. The peaceful use of atomic energy and all nuclear power programmes should be open to inspection by the International Atomic Energy Agency in Vienna.

34. A system to prevent the proliferation of nuclear weapons should also be established, in which all nations should cooperate. There must be a balance between the sacrifices required of non-nuclear weapon states and those required of states which are stockpiling increasingly effective nuclear weapons. But such a system should also be jointly controlled, open and set up on a legal basis in order to pave the way for a new legal order in which the peoples of this world can learn to live with the new power which has been put into their hands. One of the next steps should be the extension of the existing Test Ban Treaty to other fields of nuclear testing and the adherence of those states

which have not yet signed. We condemn the continued polluting of the atmosphere by nuclear testing, especially when conducted outside a country's national boundaries.

35. Peace is not the responsibility of the great powers alone. In the atomic stalemate which to a certain extent paralyses the nuclear powers, smaller nations enjoy greater liberty to act for good or evil than ever before. Accordingly, all nations should be aware that a new world order is impossible without their full cooperation, their willingness to renounce nuclear weapons, and their exercise of discipline to prevent the eruption of local conflicts.

36. The nuclear stalemate, while making outright war between large nations more unlikely, has enhanced the danger of the use of substitutes for open war, such as foreign intervention in internal revolutions or subversive activities from outside. The danger and cruelty of such activities, in which the population of the country concerned is the victim of a world situation, should be well understood.

The United Nations

37. The United Nations is the best structure now available through which to pursue the goals of international peace and justice. Like all institutions, it is not sacrosanct, and many changes are necessary in its Charter to meet the needs of the world today. Nevertheless we call upon the churches of the world to defend it against all attacks which would weaken or destroy it, and to seek out and advocate ways in which it can be transformed into an instrument fully capable of ensuring the peace and guaranteeing justice on a world-wide scale.

38. Under the present circumstances, however, there are evident limitations upon the rôle of the United Nations especially in the maintenance of peace and security. It can exercise little influence in situations of conflict in which great powers — with the right of veto in the Security Council — are vitally involved. The process of decision-making in the General Assembly is often weakened by lack of agreement or attempts of groups of nations to enforce decisions against the strong convictions of other nations.

39. Nevertheless, there are resources within the United Nations which should be more fully used and developed in the interest of world peace and justice.

40. As an instrument of world-wide diplomacy the United Nations is open-ended; as soon as the great powers agree on the main line to be pursued,

new opportunities arise for the pacific settlement of disputes and for constructive international cooperation. Even with all its present limitations, its debates provide a forum in which world opinion can be formed and expressed, as a corrective against national self-righteousness or misguided unilateral interventions in world affairs by states or groups of states. It also offers a forum for continuous diplomacy, conciliation and mediation on the basis of the United Nation Charter. The possibilities of fruitful initiative by the Secretary General in situations which might lead to international friction should be further explored.

41. Another major task of the United Nations is to prevent "small" conflicts from growing and becoming more severe. It is essential that such conflicts of a local character be eliminated at an early stage and on a non-dangerous level. Otherwise, there is a great risk that they may escalate and endanger world peace.

42. Peace-keeping operations could include decisions on the supervision of truces or armistices, the inspection of traffic in arms, missions of mediation and conciliation, observation of conditions on one or both sides of a frontier, and assisting a country to maintain law and order when otherwise international peace might be disturbed.

43. The primary responsibility for maintaining peace and security rests with the Security Council. For this reason, its permanent membership should be made more representative of the actual political powers in the world. It is of the utmost importance that the great powers make a supreme effort to agree among themselves; the right of veto puts them under the moral obligation to compose their differences as much as possible. But most members of the Conference believe that it is crucial that the General Assembly and the Secretary General continue to be able to act in such situations when the Security Council cannot reach a decision. When the General Assembly does act in this way, the principle of collective financing should be upheld. We urge that the United Nations should reach a decision as soon as possible as to the machinery which should be used in peace-keeping operations. It is vital that methods of maintaining peace and security be effective whenever a dangerous situation occurs.

44. The churches should urge their governments to make full use of the United Nations' machinery in the promotion of dynamic justice. Unfortunately all the established powers lack imagination in this field.

45. It is time to make the United Nations really all embracing, as it was intended to be. The absence of several nations, especially the People's Repub-

lic of China, from the deliberations on world affairs in responsible institutions is an anomaly which can no longer be tolerated. The burden of world responsibility should be shared by all nations, especially those with great resources and strong convictions.

46. Therefore, the churches should endorse unequivocably the admission to the United Nations of those nations that seek it and the seating of the People's Republic of China, with the understanding that a solution be found for the question of Taiwan [1].

47. The churches should also appreciate the great work done by the United Nations and its specialized agencies in the formation of an international community. Their technical and social services and the setting up of international instruments such as conventions, recommendations and declarations in the fields of human rights, labour relations, and social and economic conditions, are indicative of a political trend as well as of social and economic growth. They involve the thinking and work of thousands of government officials and experts, and some of the agreements reached may form the basis for an international economic and social ethos. Therefore the Churches should use their consultative status with the United Nations and its specialized agencies (art. 71 of the Charter) to bring their influence to bear in the formulation and application of these international instruments.

48. The fact that many concerns of the United Nations are now discussed in regional conferences offers the churches new and wider opportunities to bear witness. In these meetings they should both share with governments their reflections and obtain a new perspective. By using these opportunities also to exchange views with other non-governmental organizations, they will contribute to the formation of an enlightened public opinion.

49. The General Assembly of the United Nations has on several occasions emphasized that lasting peace cannot be attained only by collective security arrangements, but depends also upon the respect and observance of human rights and fundamental freedoms. Accordingly, the churches should support efforts aimed at the early enactment of United Nations Draft Covenants on Human Rights. All practical measures for the implementation of human rights, such as the proposal to establish a United Nations High Commissioner on Human Rights, should be carefully explored and encouraged.

---

[1] The participants from Taiwan asked that it be recorded that they disassociated themselves from paragraph 46 and other paragraphs in this report concerning the People's Republic of China.

50. There is also a need for organizations to group states which are closely linked geographically, and which have the same level of economic and technical development, or a similar civilization and culture. Such regional organizations may bring about solutions for many economic and technological problems which national states cannot solve single-handed for lack of sufficient financial, technological or human resources. In Europe this applies especially to the spheres of nuclear energy, electronics and telecommunications. By regulating the competition between enterprises and between states, these regional organizations make possible a better use of the methods, resources and people available for the most urgent tasks in the world today, especially help to underdeveloped areas, distribution of funds available for investment, and organization of international trade to obtain greater justice in the distribution of goods.

51. Regional organizations may assist states which are too weak to play their appropriate rôle in international society, or are too weak to cooperate economically and politically with the great powers, without being subjected to an intolerable domination.

52. Lastly, these regional institutions may provide a framework within states among which proximity, similar points of view and common interests have engendered mutual confidence, may consent to hand over some of their sovereign rights, especially in economic affairs, to regional bodies. For example, it is lack of confidence which has for so long bedevilled the relations between the states of Europe.

53. Therefore in many parts of the world regional institutions will be a guarantee against the destructive aspects of chauvinism and an important safeguard of peace, not only among their own members, but also in the whole world, because they help to make it impossible for nations to pursue their aims by force. In addition, as recognized by the UN Charter, regional organizations can make a major contribution to world peace by assuming responsibility for settling disputes between their members.

54. However, regional organizations should not be allowed to become economic weapons against non-members, or sources of divisiveness in the world by assuming functions clearly entrusted to the United Nations in its Charter.

55. The principal problem faced by institutions concerned with regional cooperation in Latin America, has been the unbalance within the hemisphere. The Organization of American States illustrates this problem. Its operations,

functions which are based on international law, have often been frustrated by the structural unbalance created by the participation of a great power like the USA in an organism composed largely of politically weak and economically underdeveloped nations.

56. In order to overcome this structural unbalance, emphasis has been given recently to the political and economic unity and integration of the Latin American bloc. Institutions like the Central American Common Market and the Latin America Parliament (whose first session took place in July 1965) constitute important initiatives for the creation of conditions which will make possible the rule of law.

57. It is our observation that no international rule can be effective unless it is founded on the ethical and human concerns which are its final purpose. From this perspective it is necessary to analyze the rôle of international institutions in Latin America, to determine whether they are at the service of a comprehensive and popular conception of justice or are serving the interest of minority circles identified with the *status quo*.

58. The latest illustration of the rôle of regional groups in the maintenance of world peace is found in the Organization of African Unity (OAU). This organization is an indication of the determination of African leaders to mobilize their political and economic resources for the maintenance of peace and justice in Africa. The Charter of African Unity signed in Addis Ababa in 1963 sought to overcome the threatening tendency towards power blocs within Africa, and affirmed the total solidarity of the African peoples in their struggle against colonialism and racial injustice, which are threats to world peace.

59. Also of great importance is the action taken by the African nations, collectively and individually, to deal with the growing number of refugees in Africa.

60. Special mention should be made of the provisions for economic and social cooperation contained in the Charter of African Unity. Such institutions are excellent sources of multi-lateral aid for the national development plans of developing nations. Their efforts to evolve patterns of political, economic and social life in accord with Africa's indigenous traditions should be welcomed. But it is vital that the concern for humane values be given top priority in these efforts.

III. WORLD SOCIAL, ECONOMIC, AND POLITICAL DEVELOPMENT

61. In the Christian understanding of society and human relations there is no place for discrimination against persons on the basis of race, religion, ideology, economic or social condition, since all men are equal before God, and all benefit from his love and his grace in Jesus Christ and all stand under his judgement.

62. Further, Christians are responsibly committed to all men, and their action should fully express this commitment. Yet we Christians confess our sins of racial prejudice and injustice, our failure to treat each other as brothers, the violence we do not only to the body but also to the mind and soul of our brothers and ourselves. We honour all those, whether Christian or not, who are working actively to redeem their societies to make them inclusive of all God's children, and would support them in the transformation of economic, social and political structures to assure full participation and equality of opportunity and status. In every circumstance, the Christian is called actively to seek reconciliation where there is tension, justice where there is injustice, freedom where there is bondage, and opportunity where this is denied. We are aware that our failure to fulfil these missions promptly in our day is likely to lead to violence and war.

Racial Tensions and Discrimination

63. All societies are caught up in tensions, both internal and international, arising out of discrimination based upon differences in race, religion, culture, and the like. All have the problem of "the stranger in our midst" ! There is ample evidence of these tensions in all parts of the world.

64. At this time, racial discrimination appears of greatest immediate danger to humanity. It is often based not only upon fear or resentment of people of another colour or tradition, but also upon economic self-interest. The group practising discrimination typically acts to protect its privileged position and its jobs ; if the group being discriminated against is of another colour, it is all the easier to identify. There is growing fear that hostility between

black men and white men is now reaching a point of no-return; many whites, both in Africa and America, refuse to accept black men as brothers, and as a consequence many black men fail to accept white men as brothers. It will take deeds, and not mere words, to overcome this hostility.

65. The international dimensions of these problems are great. Often foreign investment in countries officially sanctioning discrimination helps those groups which advocate such policies to entrench themselves and thus increases tensions and hostility between nations and peoples, rich and poor, white and non-white. The failure of some major powers to agree to the use of full economic sanctions against South Africa and Rhodesia appears to many as an expression of racial solidarity among whites and of the pursuit of profit in reckless disregard of the suffering of the non-white majorities. Clearly any short-term economic advantage would be outweighed by the economic, political, and social consequences of an ultimate upheaval in Southern Africa which could involve the whole world in a racial war.

66. The adverse decision of the World Court on the South West Africa case came as a shock to us as we met in Geneva. We deeply deplore the Court's failure to deal with the more substantive issue of the future of the people of South West Africa. As Christians, we affirm that any concept of the "rule of law" which is void of "moral and humanitarian ideals" is contrary to the Christian faith and entirely incapable of promoting dynamic justice in the world today. We call upon the Republic of South Africa to realize that this legal decision, based upon a purely technical issue, does not divest her of her moral and legal obligations to the peoples of South West Africa. We urge her to cooperate with the UN to achieve a just and peaceful solution to the problem of South West Africa.

67. We call upon Christians "in each place" to urge their governments to ratify and enforce the various UN Covenants on Human Rights, not only as ends in themselves, but also as a stimulus to the evolution of an international moral ethos.

68. The church as an institution has itself too frequently been a segregated body — it must increase its zeal in the reversal of this history, and strive to be faithful to its spiritual heritage and teaching. It must accept a much more determined preaching and teaching rôle. The pulpit shares with the classroom the important task of giving instruction in the Gospel and its meaning for full brotherhood without discrimination. It must press for adoption of educational curricula that stress the oneness of humanity instead of its diffe-

rences, and inculcate appreciation and respect for the culture of other peoples. It must take positive initiatives to ensure such teaching especially within the church itself.

69. The church and every Christian must re-double efforts to ease tensions between local citizens and strangers in their midst, at local and at national levels. It must encourage the legitimate aspirations of suppressed minorities and majorities, and support all practicable measures aimed at changing any political and economic order which reflects the denial of political rights or economic opportunity, segregation, discrimination, or other suppression. Among other things, Christians should examine carefully and critically the foreign investment policies, both of their churches and of other groups in their nation in which Christians participate.

70. The churches should call upon their governments to ratify at the earliest possible moment, and to enforce, the UN Covenant on the Elimination of All Forms of Racial Discrimination, adopted by the 20th General Assembly; and to support the creation of an Office of UN High Commissioner on Human Rights to oversee the implementation of the Covenant.

Economic Development

71. Technological, economic, and social developments now make possible the achievement in our generation of true freedom from hunger, misery and poverty for all people. But this achievement is neither guaranteed nor assured. The rate of progress is unnecessarily slow. There are certain limitations on advance within nations, but in our economically interdependent world there are also limitations arising out of such factors as the following:

a) International trade is still carried on according to market rules which, through private oligopoly and public restraints, give the rich and powerful such bargaining power that they have a massive advantage over the poor and small nations of the world. This power has sometimes been used selfishly to prevent the attainment of economic and social justice for the developing nations.

b) The obligation to support development is too frequently accepted grudgingly; and is often inadequate and unpredictable in its timing, terms and quantity.

c) The resources made available are largely administered bilaterally, and while generally helpful, they do permit and sometimes encourage intervention

in the affairs of developing countries. Nations and individuals sometimes use their power in a way which encourages corruption in other lands, through bribery, evil propaganda, secret intelligence, or military influence and *coups d'état*. This destroys the moral fiber of both countries, prevents development and progress towards justice, and dangerously increases suspicion. Tragically, the outraged cries against such behaviour and efforts to correct the situation frequently lead to condemnation of the oppressed on ideological grounds, rather than of the oppressors on moral grounds, and to further intervention by the powerful against the poor.

d) Wealthier countries, under the pretence of helping, are making loans at high interest rates that place upon the borrowers burdens of repayment often beyond their capacity to carry. This frustrates long-run development. Resources must be transferred on terms that do not overburden the recipients.

e) Technical assistance, while necessary and welcome, has not always given sufficient attention to the training of counterparts who can carry forward the activity, nor to the training of middle-level manpower. It has not always been provided by men able and willing to listen and learn, rather than just to talk and tell, nor by persons sensitive to the consequences of their life and consumption patterns upon host communities. The spirit in which technical assistance is given and the cooperation of the host country are fully as important as its amount.

72. We confess with sorrow our involvement in all these failings, and call upon all Christians to join with others in seeking the necessary transformation of attitudes, practices, and international structures.

73. International commodity agreements could be of great assistance in financing development. However, it is most important that these be effectively administered. There is the risk of overproduction, smuggling, and thus of the failure of such agreements. Regional structures of economic cooperation with sufficient power, authority, and appeal to help enforce such agreements, deserve support. The weaker nations should consider joining together in such bodies and investing them with sufficient authority to assure that such agreements are successful.

74. The World Bank and International Monetary Fund were criticized by some for sometimes being more concerned with monetary stability than with growth, and for being dominated by the developed powers. The new regional development banks were seen as a partial response to this situation.

75. The self-respect of developing nations demands that development be seen as a joint or cooperative effort based on mutual interest rather than

paternalism or charity. Since the scale of production of the richer nations is such that they require the markets of other nations as an outlet for their products, both sides benefit from progress in development.

76. We confess that because of ideological hostility Christians and some churches have been involved in efforts to destroy or oppose the extension of peaceful international trade. The use of national pressures or restraints upon trade as a weapon of ideological warfare is a deplorable denial of the rights of neighbours and of human brotherhood.

77. Mankind must accept collective concrete responsibility for development and for racial and economic justice. Events of the present and the recent past have shown that these will not be achieved when nations act as if they had the right to make decisions affecting other people, and as if they were responsible only for their own interests and not for those of others.

78. Sovereignty over the earth was given to all people, not only a few nations. But the presuppositions upon which the structures of power rest must be modified if there is to be hope for future peace and development. It is practically impossible for many nations to become truly sovereign over such matters as trade and development in the face of concentrations of power in a very small number of groups. This is why we believe that people can only effectively exercise their power in international affairs by cooperating closely in appropriate international institutions competent to raise international revenues for the administration of development and the achievement of social and economic justice, to deal effectively with international abuse of power by individuals, corporations, or nations, to administer international commodity agreements, etc.

79. In the coming period, Christians should both study and support action at the national and international level in order: (1) to arrive at effective international commodity agreements, (2) to improve international trade patterns and practices so as to widen the opportunities for every nation, on terms fair to all, (3) to strengthen and better coordinate existing regional institutions for international cooperation, and (4) to help to create appropriate regional institutions where they do not exist. Christians should arouse the conscience of all men to a recognition of their human solidarity and their obligation to support the increase of development assistance. The doubling of such assistance would begin to make it adequate for the world's present needs. The transfer of resources should not impose undue burdens on the recipients, and should be made on terms which support creative development and social justice. This aid must be disinterested in the sense that it should never be

used to further the donor's ideological or selfish interests. It should be given only where there is a real possibility for regional or national development, but the enforcement of such conditions is more properly a function of a regional or international institution than of a donor country.

80. In the long run, it may be necessary to create new instruments for the conduct of international trade in basic commodities. In addition to the present private and state trading organizations, mixed public international corporations, representing interested governments and peoples, as well as consumers and producers, may prove advantageous.

The Political Role of the Developing Nations

81. In recent years political changes in the so-called "developing" nations have been so numerous and diverse that they do not submit easily to generalizations. Africa, Asia and Latin America all have their distinct identities, and within each of these areas are many different nations and peoples. The peoples of the so-called "Third World" are in fact of many types and groups, with widely differing values, aspirations, and behaviour. None the less, certain generalizations can be illuminating and helpful for Christians as they seek to understand and to respond constructively to the political dynamics of these nations.

82. Though the developed nations have made political development possible in Africa, Asia and Latin America, the fact remains that they have also contributed heavily to political conflict, injustice, and corruption. The attempt to use "Third World" nations as instruments of Cold War politics, for example, has resulted in several international wars of major proportions, such as those in Korea and Vietnam, as well as many lesser conflicts. In areas where there have been tensions, the big powers have added to the risk of these situations escalating into war by their gifts and sales of military equipment. Furthermore, the economic and ideological interests of developed nations, particularly some of those in the North Atlantic area, have often led them to support — economically, diplomatically and militarily — ruling *élites* in the developing nations whose rule is oppressive and whose policies are clearly indifferent to the aspirations of the majority of those whom they govern. In this connection we note the serious debate and struggle over socialism, democracy and communism in their various forms. But the usually indiscriminate use of an ideology of "anti-communism" to resist change of any sort has had a divisive

and destructive effect among many of the peoples of Africa, Asia and Latin America.

83. Nevertheless, certain conflicts which have broken out, both between and within some of the sovereign nations of the "Third World", have been primarily the responsibility of the belligerents themselves. Whatever their origin, the majority of the victims of these conflicts have been the peoples of the regions involved. Such warfare is no less and no more contrary to the will of God than that engaged in by developed nations. Further, in today's inter-related world, such conflicts all too easily spread beyond the original parties to them.

84. While most of the developing nations have achieved formal political independence, many find that they are still economically dependent on the developed nations. And such dependence has tended to inhibit both economic and political development. It has also given rise to a widespread concern for rapid social change and reform among many of the peoples of Africa, Asia and Latin America. Therefore, a second generalization can be made: a revolutionary mood pervades the thought of many of the more active and influential groups in public life in many nations of the "Third World" and is an important factor in their politics. These groups seek national independence, not simply in the formal political sense but in the wider sense which includes economic, social and cultural factors as well. They are concerned to reduce substantially dependence on and exploitation by the developed nations. They seek economic development — by which is meant industrialization, technological advance, and diversification of production — but at the same time they are concerned to promote equally fundamental changes in the organization of political and economic power, in order to enable the common man — workers, peasants, the emerging middle classes, students and intellectuals, etc. — to share more equally in national life.

85. These forces are interpreted as revolutionary, not only because of the magnitude of the changes which they seek, but also because of their concern for *rapid* change, accomplished, if necessary, by the use of violence. They are convinced that economic development must be accompanied by qualitative changes in the structures of power, if there is to be any improvement in the situation of those people who suffer because of the existing system. They reject the view of many in the industrialized nations that if economic development occurs rapidly enough, changes in the structures of power will be a natural by-product. Therefore they give priority to changes in the structures of power.

86. In many of the developing nations strong counter-revolutionary forces are also at work. These forces seek the maintenance and strengthening of the existing political and economic order and, in turn, the suppression of any forces working for change. The strength of these counter-revolutionary forces is leading, in many cases, to a polarization of political opinion.

87. These two sets of factors raise important and difficult questions for Christians as they seek to promote genuine international cooperation. Given the problems created by the political involvement of developed nations in the affairs of developing nations, what rôle ought they to play in the "Third World" in future years? What kinds of political relationships with the developing nations ought Christians in the developed nations to seek? How are Christians in Asia, Africa and Latin America to respond to the pressures for rapid social, political and economic change in their nations? In particular, how are they to respond to the pressures for revolution?

88. Because of the problems created by the involvement of developed nations in the "Third World", some groups and nations have been led to conclude that such involvement ought to be curtailed as much as possible. Such thought has led China and Burma, for example, to reduce quite substantially contact with many developed nations. It is also argued that the developing nations ought to give priority to self-reliance and to increased regional cooperation among themselves. Others hold that the trend towards increasing inter-regional interdependence is valuable and ought to be fostered. In this view, what is needed is not a reduction of the political involvement of the developed nations in the affairs of the "Third World", but rather a redirection of such involvement towards more just and humane ends. It has not proved possible or appropriate to resolve this debate in the course of these discussions, but certain conclusions about the way Christians ought to approach this problem have emerged. One is that if, as is to be expected, the developed nations do continue to be substantially involved in the affairs of the developing nations, their involvement should be shaped as much as possible by concern for the promotion of the welfare of peoples in the "Third World". A second is that, in shaping policies concerning their political involvement in the "Third World", the developed nations should consistently give careful attention to the views of people in these areas.

89. No generally valid over-all prescription can be given for the ways in which changes in the organization of political and economic power in developing nations should occur and how Christians should respond to such changes; as noted above, there are too many important differences between and within

Africa, Asia and Latin America. Therefore decisions about the organization of power — whether or not changes are needed, and if so, how they ought to occur — must be made contextually. What is done by Christians in Brazil, for example, may differ fundamentally from what is done by Christians in India or even in another part of Latin America. While in one situation revolutionary change may be necessary, in another more evolutionary methods may be appropriate.

90. There are, however, at least two generalizations which can be made about the approach of Christians to the reorganization of the structures of power in the "Third World". One is that wherever small *élites* rule at the expense of the welfare of the majority, political change towards achieving a more just order as quickly as possible, should be actively promoted and supported by Christians. The second is that, in cases where such changes are needed, the use by Christians of revolutionary methods — by which is meant violent overthrow of an existing political order — cannot be excluded *a priori*. For in such cases, it may very well be that the use of violent methods is the only recourse of those who wish to avoid prolongation of the vast covert violence which the existing order involves. But Christians should think of the day after the revolution, when justice must be established by clear minds and in good conscience. There is no virtue in violence itself, but only in what will come after it. In some instances significant changes have been made by non-violent means, and Christians must develop greater skill and wisdom in using these.

IV. THE CHURCH'S INVOLVEMENT

91. In the midst of the complex, dangerous and fearsome problems of contemporary international affairs, we have five things to say to our fellow Christians.

a) We thank God that a nuclear holocaust has not occurred, that men have been inspired with patience, restraint and courage, that new possibilities of communication and dialogue have emerged among the nations and peoples, and that in spite of our sin and guilt there is still time in which to strive for peace. We thank God for the men and women in many agencies and walks of life who labour tirelessly for peace.

b) It is our belief and experience that in suffering God's grace abounds. We know — because sometimes it is present in our hearts too — that a sense of futility and hopelessness concerning peace and justice lies in the background of millions of lives. But even in the midst of fear and futility God's grace touches and opens the heart. In this lies our hope: no power of earth or man can ultimately defeat the power of God. It is to men who live in the valley of the shadow of death that God's power is manifest and the light of hope is given in Jesus Christ.

c) We urge Christians and the churches, by every means at their disposal, to join those who seek to arouse the conscience of their fellow men concerning peace and justice. The life of the Church itself is the principal means, but others will also be needed. These will vary: patient political effort and impatient protest, advocacy of feasible measures and projection of long-range goals, the creation of greater order and the transformation of existing orders will all be involved. Whatever the means, Christians must bear one another's burdens of loneliness and weakness, and support one another in their common witness. But the goal must always be to arouse the conscience of all men everywhere, that it may be made sensitive to the claims of justice and peace in our world.

d) The witness of radical non-conformity has always been part of the Christian tradition. It may be an act of an individual or group, but all Christians should support the right of such individuals or groups to take such a stand. Such non-conformists do not, of course, any more than other Christians, escape responsibility for the disordered affairs of the world — they cannot do so. Their responsibility remains. However, a majority of Christians in working within the existing order believe themselves called to work for its transformation and to accept a rôle in its civil or military organization. They must never lose sight of its inherent imperfection which is obscured by the self-deceptions that come from within it, for then they will maintain a constant pressure for progress.

e) We ask Christians to bear constant witness to their faith in the life of their nation in the world. Occasional action is not enough: continual witness is required. It is not enough to speak and act in isolation. In our time, churches may pioneer in the development of world community by formulating their own witness as part of the ecumenical community. Thus they may transcend the nations, contribute to their search for peace, and in their worship uphold the world before God.

92. In order that the churches may make critical social and ethical judgements in a Christian perspective, the first essential is a knowledge of the facts. We

therefore recommend that the World Council of Churches accept responsibility for the collection, critical evaluation, and dissemination of relevant facts to all the constituent churches, so that these churches may in turn pass them on to their parishes. The constituent churches should for their part collect clear information on situations of ecumenical importance for passing on to the appropriate department of the WCC.

93. As situations evolve they should be kept under constant review through periodic consultations, and suitable collective action can then be taken. The CCIA could be strengthened accordingly. In this way, and through contacts, consultation and cooperation at local and international levels with Roman Catholics and other interested Christians an ongoing world-wide dialogue can be maintained and a Christian community can be built and fortified by intercessory prayer.

V. CONCLUSIONS

94. The development of military technology, and especially of atomic, radiological, biological and chemical arms and the means to deliver them, marks a decisive turning point in the history of mankind, of states and their wars. The frightful possibilities of indiscriminate war exterminating not only combatants but civilian populations as well, the impossibility of self-defence by smaller nations, the danger of annihilation of human cultures, the continuing danger for future generations from radiation — all this radically changes the situation of the states and their relations with one another.

95. This new and terrible situation forces Christians to re-examine previous thinking in the churches concerning war and the function of the state in relation to it. In Amsterdam in 1948, the First Assembly of the WCC declared, "War is contrary to the will of God". At the same time it acknowledged three attitudes towards the participation by Christians in the evil of war, one of the three attitudes being that war might at times be a lesser evil. Today the situation has changed. Christians still differ as to whether military means can be legitimately used to achieve objectives which are necessary to justice. But nuclear war goes beyond all bounds. Mutual nuclear annihilation can never establish justice because it destroys all that justice seeks to defend or to achieve. We now say to all governments and peoples that nuclear war

is against God's will and the greatest of evils. Therefore we affirm that it is the first duty of governments and their officials to prevent nuclear war.

96. Inasmuch as war between states results from the present disorganized and unjust political and economic conditions of international society, it is the duty of all men and governments to strive together to strengthen the existing structures and to create new instruments of a responsible international community. That task requires unprecedented political and moral effort. Of Christians, it demands the contribution of the preaching, teaching and action of the Church, and the efforts of individuals. It requires new thought concerning Christian attitudes to the state and war, the relations among states, the demands of economic and social justice in and between states and the development of international ethos, law and structures by which the international anarchy can be supplanted by justice and order. The rise of the new military technology creates a situation in which God's judgement challenges men to end the old history of the international jungle. The future of mankind depends upon this.

97. The real problem is how the supreme task, to avoid nuclear war, can be carried out. The following measures would help :

— the changing of a mere balance of power into a community with institutions for the prevention of escalation of conflict between the main powers ;

— the embodiment in a code of conduct of the discipline necessary to prevent war ; step-by-step agreements concerning limitations on the use of war ; the development of a new international law for the nuclear dimension ;

— control and inspection of armaments by international agencies to ensure an equilibrium of power and regulate the different phases of disarmament ;

— an increasing rôle for the smaller powers in depolarizing international affairs.

98. The nuclear powers have a great common interest in not letting their precarious balance escalate into nuclear war. They also have a common interest in preventing nuclear proliferation and the escalation of local conflict.

99. The churches should add that they have something more in common : the duty to preserve the life of the peoples of this world, and to work for a world order which will transcend the present uneasy peace of the equilibrium of power. It is intolerable for the peace of the world to depend on a precarious nuclear balance.

100. Such disarmament measures as might be immediately implemented should be vigorously pursued in order to sustain the present armistice and release resources for the urgent task of economic development in the rest of the world. Patient and persistent negotiations on all these matters are the way to wider possibilities for settling outstanding questions between the blocs. This applies for instance to the problem of divided Germany, one of the most serious political issues between the two sides. A system to prevent the proliferation of nuclear weapons should be established in which all nations should cooperate; such a system should also be jointly controlled, open, and on a legal basis.

101. In this situation the churches, especially as an ecumenical community, can help. Real dialogue is needed; the tendency to absolutize ideologies must be challenged; an example of true community transcending the nations must be manifested; every conceivable means must be used to create a climate of confidence. We have not been able to explore these possibilities in detail. They represent urgent agenda for the Churches of the World Council of Churches and the Commission of the Churches on International Affairs.

102. In the atomic stalemate small nations enjoy greater liberty to act for good or evil than before. A new world order will be impossible without their full cooperation, their willingness to renounce nuclear weapons and their discipline in the prevention of local conflict.

103. Attention should be given to the danger of substitutes for open war, such as foreign intervention and subversive activities from the outside.

104. The political independence of small nations, their full membership in the community of nations, and their right to make their own decisions concerning their own welfare must be recognized. This imposes certain limits on the nuclear powers and obliges them to respect the independence of these nations and their decisions regarding alignment and non-alignment. Furthermore, peace in the international order is related to the economic and social changes taking place in the newly emerged states. Therefore the major nuclear powers are under obligation not to prevent, through their intervention, the occurrence of the necessary changes, not to give undue primacy to their own interest in stability, and not to interpret events in terms of their own ideological preoccupations.

105. In the light of the above considerations, we have repeatedly emphasized the tragic situation in Vietnam. We would suggest that the churches have a special obligation to question continually the wisdom and rightness of the

present Vietnam policies of the belligerents. We welcome the action of the World Council of Churches and its Commission of the Churches on International Affairs [1] aimed at restoring peace in Vietnam and at stopping the bombing of the North by the United States and South Vietnam, and the military infiltration of the South by North Vietnam.

106. However, the massive and growing American military presence in Vietnam and the long-continued bombing of villages in the South and of targets a few miles from cities in the North cannot be justified. They involve the danger of escalation of the war into a world conflict and do not bring South Vietnam closer to political stability or solve the problems which have produced a revolutionary situation in that country.

107. In view of the dangers created by this situation, we urge that all hostilities and military activity be stopped and that the conditions be created for the peaceful settlement of the Vietnam problem through the United Nations, or the participants in the Geneva Conference, or other international agencies.

108. We encourage an exchange between nations of delegations of people for the purpose of conversation and dialogue on matters of war and peace as an expression of love and our interdependent relationship.

109. We have also considered matters relating to the People's Republic of China. The fact that she is outside the United Nations was unanimously deplored, and her seating was recognized as indispensable for the dialogue which must begin regardless of her ideological position. Her isolation is a growing danger to world peace.

110. We have noted the unhappy fact that even in a nuclear age it is still possible to have conventional wars. These carry the seeds of nuclear war. For this reason it is more imperative than ever that all peaceful means should be sought for the settlement of international conflicts.

111. Furthermore we should stress that even conventional war becomes genocide if its objective is not a just peace but the enemy's total destruction. In cases where we have failed to prevent a war, we have a continuing Christian responsibility. While pursuing efforts to restore peace and bring reconciliation, we should strive to limit the involvement of non-combatants. We urge that captured combatants be exchanged as promptly as possible and treated according to accepted humane and international norms. International agreements in this field should be honoured, brought up to date, and extended.

---

[1] The following sentences are from a report of the CCIA.

112. The United Nations is the best structure now available through which to pursue the goals of international peace and justice. Like all institutions, it is not sacrosanct, and many changes in its Charter are necessary to meet the needs of the world today. Nevertheless we call upon the churches of the world to defend it against all attacks which would weaken or destroy it, and to seek out and advocate ways in which it can be transformed into an instrument fully capable of ensuring the peace and guaranteeing justice on a world-wide scale.

113. The United Nations has obvious limitations :

— it can exercise little influence in conflicts between the great powers ;
— the process of decision-making in the General Assembly is weakened by lack of agreement.

114. But the United Nations has resources which should be more fully used :

— UN debates offer a corrective for national self-righteousness and unilateral action in world affairs ;
— the UN offers a forum for continuous diplomacy, conciliation and mediation ;
— the UN can contribute to peacekeeping operations and the elimination of local conflict ;
— the UN machinery can be used as an instrument for the promotion of dynamic justice ;
— the work done by the UN and its specialized agencies in the fields of human rights, labour relations, and social and economic conditions may form the basis for an international ethos in these fields ;
— the churches should make use of their consultative status with the UN to bring their influence to bear.

115. Regional organizations may bring about solutions of economic and technical problems which national states cannot solve single-handed. They can assist smaller nations in playing their appropriate rôle in international society and in cooperating with the great powers, without imposing on them an intolerable domination. At the same time regional institutions can be a guarantee against national chauvinism and the pursuit of national aims by means of force.

116. Attention should be drawn to new initiatives in this field :

— in Latin America new regional institutions may help to overcome the structural unbalance of the existing organization (the O.A.S.), and at the same time give more emphasis to the ethical and human aspects of Latin America cooperation ;

— in Africa regional organizations for the maintenance of peace and justice may help to overcome the threatening tendency towards power blocs within Africa.

117. But it is also important to examine the relationship between regional pacts such as common markets and the possibilities of either revolutionary or evolutionary revision of the political structures in the constituent nations, especially less developed, numerically small or poor in natural resources.

118. The Church as an institution has itself too frequently been a segregated body — it must increase its zeal in the reversal of this history, and strive to be faithful to its spiritual heritage and teaching. (When we speak here or elsewhere of the Church we also mean every Christian. When we speak of the Christian we include his personal activity, and what he does within all the structures within which he works and acts.)

119. The Church must accept a much more determined preaching and teaching rôle. The pulpit shares with the classroom the important task of giving instruction in the gospel and its meaning for full brotherhood without discrimination. It must press for adoption of educational curricula that stress the oneness of humanity instead of its differences, and inculcate respect for the culture of other peoples. It must take positive initiatives to ensure such teaching especially within the Church itself.

120. The Church must encourage the legitimate aspirations of suppressed minorities and majorities, and support all practicable measures aimed at changing any political and economic order which reflects the denial of political rights or economic opportunity, segregation, discrimination, or other suppression. Among other things, Christians should examine carefully and critically the foreign investment policies both of their churches and of other groups in their nation in which Christians participate.

121. The adverse decision of the World Court on the South West Africa case came as a shock to us as we met in Geneva. We deeply deplore the Court's failure to deal with the more substantive issue of the future of the people of South West Africa.

122. We call upon the Republic of South Africa to realize that this legal decision, based upon a purely technical issue, does not divest her of her moral and legal obligations to the peoples of South West Africa. We urge her to cooperate with the UN to achieve a just and peaceful solution to the problem of South West Africa.

123. The churches should call upon their governments to ratify at the earliest

possible moment, and to enforce, the UN Covenant on the Elimination of All Forms of Racial Discrimination, adopted by the 20th General Assembly; and to support the creation of an Office of UN High Commissioner on Human Rights to oversee the implementation of the Covenant.

124. Sovereignty over the earth was given to all peoples, not to only a few nations. The presuppositions upon which the structures of power rest must be modified, if there is to be hope for future peace and development. It is practically impossible for many nations to become truly sovereign over such matters as trade and development in the face of concentrations of power in a very small number of groups. This is why we believe that peoples can only effectively exercise their power in international affairs by cooperating closely in appropriate international institutions competent to raise international revenues for the administration of development and the achievement of social and economic justice, to deal effectively with international abuses of power by individuals, corporations, or nations, to administer international commodity agreements, etc.

125. On economic matters, in the coming period, Christians should both study and support action at the national and international level in order: (1) to arrive at effective international commodity agreements, (2) to improve international trade patterns and practices so as to widen the opportunities for every nation, on terms fair to all, (3) to strengthen and better coordinate existing regional institutions for international cooperation, and (4) to help to create appropriate regional institutions where they do not exist. Christians should arouse the conscience of all men to a recognition of their human solidarity and their obligation to support the increase of development assistance. The doubling of such assistance would begin to make it adequate for the world's present needs. The transfer of resources should not impose undue burdens on the recipients, and should be made on terms which support creative development and social justice. This aid must be disinterested, in the sense that it should never be used to further the donor's ideological or selfish interests. It should be given only where there is a real possibility for regional and national development, but the enforcement of such conditions is more properly a function of a regional or international institution than of a donor country.

126. We urge Christians and the churches, by every means at their disposal, to join those who seek to rouse the conscience of their fellow men concerning peace and justice. The life of the churches itself is the principal means but others will also be needed. These will vary: patient political effort and impa-

tient protest, advocacy of feasible measures and projection of long-range goals, the creation of greater order and the transformation of existing orders will all be involved. Whatever the means, Christians must help to bear one another's burdens of loneliness and weakness, and support one another in their common witness. But the goal must always be to arouse the conscience of all men everywhere, that it may be made sensitive to the claims of justice and peace in our world.

Report of Section IV

MAN AND COMMUNITY IN CHANGING SOCIETIES

I. THE QUEST FOR COMMUNITY IN THE MODERN, URBAN, TECHNICAL, AND SECULAR SOCIETY

The Impact of Technology

1. The social scientists, theologians and other churchmen who considered "The Quest for Community, in the Modern, Urban, Technical and Secular Society" found that, despite confusions arising from different terminologies and despite the evident need to understand better each other's disciplines, they were speaking of the same phenomenon: a new kind of world being created by modern technology. Modern man is confronted by a technology that is radically new in history. It is characterized by the revolutions in cybernetics and automation, and is changing the social order as drastically as did the industrial revolution. The new technology is demanding new patterns of community life and is rapidly secularizing the social order. The rate and quality of change vary considerably in different nations and cultures, but the process itself appears to be universal in its effects. In the light of God's will for man's redemption, the Church is called to understand and to judge the impact of technological change. The Church especially must recognize the price paid for change in human suffering, disorientation, and the disruption of cherished forms and traditions, and stand with those who are the victims of change. But where the Church sees technological change as a gift of God for the liberation of mankind, its vocation is to welcome, not resist, this new challenge in human history.

2. Technology puts together the mental processes and moral presuppositions which make technical development possible, and the knowledge, skills, and tools which permit man to transform his natural environment. As the application of science, technology assumes theories which can be tested by objective experiment. But those theories depend on the questions asked, and such questions are not morally neutral. Whether the effects of technology will be good or bad depends on the goals presupposed. Christians scrutinize those goals and the means proposed to achieve ends for their humanizing or dehumanizing effects.

3. Technology is humanizing when it frees man from magic, from material

servitude and want, from endemic diseases and hunger, and when it frees man for the new possibilities in leisure, for satisfaction and fulfilment of self, for new forms of creativity. Technology is dehumanizing when it locks men into meaningless routine, into boredom and loneliness for the individual, into a highly fragmented and fiercely competitive society. Overspecialization can remove the thrill of creativity from work, and put new uncertainties into personal and social life.

4. There are, moreover, serious side effects common to technological society : new vocational diseases, air and water pollution, mental disturbances, psychic tensions, and disruptions in the life of the community, dislocation and at least temporary unemployment caused by automation, large-scale migration, and increasing slum-dwelling, which intensifies continuing social evils such as alcoholism, drug addiction and prostitution.

5. But other effects of technology are of a fundamental character : the change in the relation between man and nature, the basic transformation of work patterns and economic organization, the alteration in the forms of human association and of the structure of society and an increasing degree of psychic frigidity. Technological society is based on a continuous and consistent process of change which affects all men. It leads to a concentration of power in the hands of relatively few with the danger of its misuse by privileged groups and the destruction of democracy by a decision-making technocracy. At the same time, as technological change advances, its complexity demands interdependence and cooperation. If technological change is to serve human needs, the rate of change must be governed by a primary consideration for human welfare.

6. Thus man has arrived at a new historic crisis resulting from the cumulative impact of technology. The vision of conquest over the cosmos gives him power for good or destruction which he has never had before. Its use or misuse is fundamentally a moral issue. As technology cannot be an end in itself — lest it become a dehumanizing force — it calls for goals which determine its processes and give meaning to the power it generates. It is the biblical view that we need not set limits to the power of man's intellect and use of nature. But if human powers seem to have no limits, man's sense of stewardship for God's creation must expand with his expanding powers ; he must conserve the gifts of the created world and use them with respect as part of the plan of creation. At its best, technology can be part of man's historic search for truth and justice, and from this search it derives its real meaning.

7. We believe that this meaning is decisively expressed in the quest for community as a sociological and technological concept. The quest for new forms of human relationship that nourish the best in man should be the directing factor in our use of technology, relating it to the Christian understanding of man and nature as well as to the new structures of social and economic organization. Technology should not only meet human and social needs but become a function of community as such ; the meaning of work derives from its contribution to the service and growth of community.

Changing Patterns of Community

8. The traditional community as a sociological group which transmits culture, shapes personality and satisfies basic necessities of life is becoming more complex. The rural areas are marked by the widening of levels of social interaction, and a transformation of the conception of the world. In the urban areas, the basic relations are supplemented by special interest groups and less permanent connections, related to new activities in work and pleasure, so that a network of relations that are independent of geographical limits is created. This is a flexible network that originates special types of diversities. For instance, these relations have an impact on the family, as the wife secures relationships in the immediate neighbourhood while the husband becomes job-centred. Reference groups constituted by persons in valued situations to which non-members aspire, motivate action and make the network of secondary relationships even more complex.

9. In general terms, this complexity of the urban community prevents man from acting as a full personality in relation to other individuals. Witness again what happens in the family. Previously the family and the neighbourhood were the comprehensive framework in which personal activities and productive economic life took place. In urban life these two major functions become separated. But there are positive aspects of the family as an economic unit that should be recognized. Moreover, it is important to appreciate that secondary relationships can have an integrating, humanizing role for the person, and that they do not displace primary relationships, but exist with them. Besides, mobility itself is essential to man's urban style of life, allowing him to remake his relationships in accordance with his new needs. This becomes especially important to the young, who need time to be away from family control. Ease of travel makes it possible to maintain personal relations. Such mobility may be an advantage to those who have an anchorage

in a social group. But it is no help to those who are rootless. They may become marginal men or outcasts of society.

10. Marginality arises as a result of lack of accommodation in the functional structure of the city. The most visible marginal men are those who migrate to the city and do not find an appropriate niche in it. So marginal communities develop : slums or shanty towns. Rural migrants often bring to these communities the structures and elements that they enjoyed in the country, including the tendency to settle relatives in close proximity. Where rural areas are unable to provide an adequate living for peasants, they flee to the city, often to become marginal men when the city does not provide them with enough opportunities to work. Here lies a problem of adaptation and motivation which the Church must help to solve. We must learn what it means to lose thus some historic forms of human control and traditional definitions of identity. Planning should take the riches of modern technology to rural areas where persons still live in depressed conditions. If urbanization tends to destroy some of the forms of communal life that have nurtured men in traditional sociological groups, then we must furnish some other cultural frame of reference essential to the integrity and growth of the person in this new environment. We must find ways to build into the secondary or functional relationships of the urban milieu the supportive, affective depth that man seems to require for his full humanity.

11. Moreover, the new types of communities found in the modern city often present a fragmented structure, made of diverse social and cultural forms that compete for dominance both in society and in the individual. This is a disjointed pluralism. The Church could help ethnic and cultural groups by fostering respect for the values of different peoples. It cannot do this with integrity, however, as long as identification with a particular ethnic or cultural group brings disadvantage and discrimination, or when there is little regard for human diversity, as certain values are forcibly imposed on those who are different.

12. There is a world-wide society of decision-makers who produce large international plans, spend much time in aeroplanes and decide matters on a grand scale. They have tremendous power, for which the nation-state is an inadequate instrument of control. In general these persons are obsessed with the importance of the economic factor and need to be oriented to other values. We are confronted here with the awful and exciting fact of *oikoumene*, the one world held together tenuously by technology and trade, and in constant danger of getting out of balance and destroying itself. What is the alternative ?

In this new kind of world, it is essential that man discover new kinds of primary relationships that are built on mutual respect for our common humanity and can hold the new world society together across ethnic, national, class and other boundaries. It is here, perhaps, that the Christian concept of "koinonia" may have its greatest relevance to world order.

13. New forms of community must be developed for the new conditions of modern life so that disorganization, marginality and anomie are reduced in the future. Christian fellowship should help each person to achieve *(a)* a sense of security, *(b)* a sense of worth, *(c)* a larger degree of freedom, and *(d)* a belief in the significance of his existence. A person for whom these basic needs are met is advantaged in his effort to treat his fellow man as a neighbour. A better type of community should emerge, aided by planning, in which man may have the sense of identity, loyalty, and belonging so necessary for him as roots for living. This new community should be informed not only by charity and love, but also by justice.

Man in a Secular Society

14. Secularization is a process whereby man becomes freed from the presuppositions of metaphysical and religious ideology and attempts to understand and live in the various realms of the world on their own terms. In contrast with the society in which a particular religious ideology sets limits to a genuine search for truth, the secular society not only permits the diversity of religous ideas but also encourages the pursuit of a sincere and open understanding of the factual reality of the universe.

15. This means that secularization provides the possibility of choices among alternatives, a world in which there is more than one answer to any given problem, because the diffusion of vocation and responsibility creates openness and the possibility of change. In the diversity of the world God has given many gifts, and in the secular world all may be studied and chosen for their contribution. The secular society is not founded on a religious base that cannot be challenged, but rather religious institutions and ideas are one among many components of the social structure. This means freedom. Uncertainty and risk are necessary results of freedom.

16. In the secular society, therefore, man's choices are no longer obligatory and prescribed. Each man is free to seek his own faith and make his own assumptions about the purpose of being. This brings the risk that modern

man, having freed himself from magical, religious or ideological views of the world, may consciously or unconsciously begin to absolutize other aspects of secular life such as nationalism, the profit motive, rationalism, social planning, or other new "Molochs". This becomes secularism in which an absolutized assumption of the secular world begins to play a determining role comparable to that of religion in the sacred society.

The Role of Man in Organizations

17. Society has developed more and more organizations with specific functions, e.g. labour unions, professional societies, political parties, etc. Each of these has its particular ethos and each person plays a role in a number of them, one often contradicting another. The disparity between the Sunday morning service and the hard reality of Monday morning is but one example.

18. These organizations have an authority over particular functions in society, and decision-making is thus spread over a number of centres and at various levels. In so far as this gives the person responsibility and freedom to act and decide, if only in a small sector, it is of great importance to modern man. However, it raises within these organizations, especially when they cover a large geographical area and have many members, the need to establish and maintain responsible vertical relationships, between leadership and membership. All large organizations, including churches, tend to develop bureaucratic internal relationships, which stifle participation and the feeling of responsibility, even though the organization holds its members or employees responsible.

19. Churches can, by their teaching and example, show the world that an association of free people for a common goal can operate effectively and responsibly. There remains, however, much to be done to promote these reciprocal relationships, in both church-sponsored and secular organizations.

II. PLURALITY OF RACIAL AND ETHNIC GROUPS AND THE STRUGGLE FOR COMMUNITY

20. Any Christian approach to racial problems must begin with that common origin of the whole human race and with that redemption of all men by Jesus

Christ which gives every man the right to call every other man "Brother". This is why for Christians no theory of racial or ethnic superiority, no form of exploitation or discrimination can be justified.

The Present Explosive Situations

21. The Conference has dealt with the race issue as it affects the human community in the modern, urban, technological and pluralistic society. We are fully aware that the tensions between the affluent segments of society, which happen to be predominantly white, and the disinherited segments, which happen to be predominantly non-white, are more acute than ever before. The World Council of Churches Assembly at New Delhi noted this and it was confirmed by subsequent events throughout the world. In Africa and in North America particularly, disinherited racial groups are desperately struggling to achieve social justice by organizing themselves to gain political and economic power, e.g., African Nationalism in Africa, and the quest for "Black Power" in the USA. Internationally, the decolonizing, developing nations are making every effort to assert their national identity and cultural integrity.

22. Tensions between racial and ethnic groups have become an acute power struggle. This was brought home to the Conference first by the announcement that the Rt. Rev. Alpheus Zulu, Anglican Bishop of South Africa, had been denied a passport by the government of the Republic of South Africa ; second by the fact that the Rev. Dr. Martin Luther King, Jr. was compelled by racial conflict to stay in Chicago and to cancel his engagement with the Conference on Sunday, July 17 ; and third, by the decision of the International World Court of Justice to throw out, by a single vote on technical grounds, a six-year suit by Ethiopia and Liberia to end South Africa's control of South West Africa, thereby leaving unchanged the deplorable situation under the present administration of the Republic of South Africa and its policy of apartheid.

23. Furthermore, concerned people all over the world are growing impatient with the inability of the government of the United Kingdom to make any progress in the direction of a just solution of the issue of Rhodesia, on the ethics of which there can be no question from the Christian standpoint.

24. Also the escalating war in Vietnam aggravates ill feelings between races arising from the fact that Americans and others of non-Asian stock are fighting with Asians and against Asians in an Asian country.

25. In dealing with racial and ethnic problems, Christian churches must be fully aware of the political and economic structures of society and see the problems in their contexts. That is to say, socialist countries, capitalist countries, and countries with mixed economies are bound to present different contexts within which to view the racial and ethnic problem. However, basic human rights as seen from a Christian perspective, must not be compromised under any circumstances in any manner. Otherwise Christian faith fails to provide that unity of mankind which transcends political and economic factors.

26. Since the people who control the social, economic and political structures are also members of the dominant racial group, and have so far failed to ensure equal opportunity for members of minority or subordinated racial groups, our society remains racially divided and even stratified, reinforcing and perpetuating discriminating modes of racist thinking and behaviour.

27. In national and local societies of multi-ethnic composition, similar tensions exist between dominant ethnic groups and minority or subordinate ethnic groups. Ethnocentrism, whether based on racial, ethnic or tribal distinction, remains a dangerous stumbling block in the development of human community on the national and supra-national level.

28. There are many instances of ethnocentrism within the church preventing the wholesome growth of national churches and the unity of Christian people. No continent, no nation, and few organized churches are without this problem.

Migration Problems

29. "Migration is an indivisible problem in our world. It is therefore related to the wider issue of justice in securing for all people a fair share of the earth's resources."[1] It is therefore of international concern and for international consideration, discussion and action. In our analysis of recent changes in migration policies around the world, we have found cause for both rejoicing and concern.

30. We rejoice, for instance, in the introduction of new immigration policies which eliminate any reference to race (e.g. USA), though the stipulation of

---

[1] See In a Strange Land, WCC, Geneva 1961, p. 87.

eligibility by skills discriminates against certain peoples ; and in the modification of restrictive policies for certain categories (e.g. Australia).

31. But we deplore the selective immigration which has the effect of discrimination against other racial groups (e.g. UK) ; selective immigration in favour of, and in order to strengthen numerically, the dominant minority (e.g. Rhodesia and South Africa) ; temporary immigration for economic reasons resulting in the exploitation of migrant workers and discriminating against their orderly adjustment and integration into the community (e.g. South Africa) ; the absence of well-planned immigration policies which would make it possible for migrant workers either to integrate or to prepare themselves adequately for their return home (e.g. Germany, the Netherlands, Switzerland).

32. The Churches' response or lack of response to the above-mentioned grave situations will be an indication of their seriousness and effectiveness in dealing with problems of equal rights and opportunities for all people in society.

III. MEN AND WOMEN IN CHANGING COMMUNITIES

33. The specific problems and opportunities that technological and social change bring to the community of men and women within the family and in public life, take different forms in different countries. Little is known (and often we are not well informed about what is known) about certain fundamental differences between man and woman and their relationships in a changing world.

34. The basic divergences in the sources of authority that guide ethical decision in this field make necessary a continuing dialogue. We have not tried to conciliate our theological views as a precondition of ethical discussion. Rather we have tried to register the points about which a consensus was possible, as well as to indicate the main divergent views and open questions [1].

---

[1] The sub-section that dealt with this subject noted that two of its members were women and that the proportion of women to men in the Conference as a whole was even lower, in spite of the fact that the membership and activity of women in the churches is far greater than that of men.

35. In former times, the woman as wife and mother carried the burden of household responsibilities, protected by her family. Today the old image which associated woman with sexual relationship and marriage remains, but in an urban-industrial society she frequently works outside the home, and the dependent status gives way to an as yet undefined position of co-dependence or interdependence.

36. A woman's life, like a man's, is lived in stages. But child-bearing and child-rearing occupy much less of her time than formerly, as she has fewer children and there is more schooling outside the home. Woman's role in contemporary society is to realize her individuality. There is no single role for women any more than there is for men. For some their proper place is in pursuit of a career which has traditionally been considered the male domain ; for others it is still that of wife and homemaker. Women need and have a right to training for non-domestic work. They do not want to be treated as men, and men — if they are wise — will not expect women to conform to male patterns of work arrangement.

37. The specific role and particular gifts of the woman must not be judged by the criteria of the present man-dominated society and culture. The abilities of the woman develop through thought and action. Her present abilities are determined by her traditional functions.

38. In the present situation there are many different relationships between men and women in society. For example, a man is related to his wife and to the women with whom he works. If a man falls in love with a colleague in a work situation, it will disrupt relationships in the working-place as well as in the family. The present situation calls for emotionally mature persons. The Christian message should clarify these different roles and the ethics relating to them.

39. Churches have a great opportunity to help families and individuals in their present problems by providing trained persons for this purpose. Churches can teach creatively about family life, marriage, sex, and parenthood.

40. The churches see in biblical teaching the sanctity of monogamous marriage. But we have to face the fact that pre-marital and extra-marital intercourse is not uncommon in any country. The new sexual freedom is brought about by the availability of contraceptive techniques, urban anonymity, prolonged education in the technical-industrial society, etc. Many in secular

society argue for the right of these relationships. The consequence of such conditions and arguments do bring serious personal conflict, particularly for the younger generation.

41. Our Orthodox colleagues have reminded us that sex should not be thought of exclusively in terms of pro-creation. Sex is an all-embracing quality that pervades and defines the whole personality and is therefore of the utmost significance.

Cooperation of Men and Women in Church and Society

42. Cooperation between the sexes in public service and professional life, even in developed countries, is still subject to prejudice and strong emotion. In some countries women are encouraged to enter politics, but where the encouragement is lacking they do not appear to be very interested. Christians should encourage women to enter public life and to realize their potential gifts for society's sake.

43. There is general support for the principle of equal pay for equal work, as advocated by the International Labour Organization. Protective legislation, however, can restrict a determined and ambitious woman, and it can also be unfair to the men who compete with her. But it is also possible that a lack of protective employment laws for women could result in a failure to recognize women's distinctively feminine qualities. The economic value of the work of women both at home and in the assistance given to men and husbands in various other fields has not been recognized or included in the assessment of the economic product of a country.

44. Women have had a long history of working alongside men in agrarian cultures, and in such cases the problem is one of detecting and correcting imbalances rather than of inaugurating the practice of non-domestic employment for women.

45. In the cooperation between men and women in the churches, the theology of ordination is a decisive question. Is the ordination of women intrinsically valid or not, no matter what extrinsic objections might be raised ? The sociology of ordination raises another question : are there any practical objections, and if so are they of a general kind or only contextually particular ?

46. Some are convinced that women ought to be ordained, others that they ought not. Of those opposed, some oppose absolutely, others on the grounds of expediency only. Yet women have been spiritual leaders throughout

history. It is a serious issue affecting cooperation of men and women in the churches when women hear a call to the ordained ministry and their vocation is denied on sexual grounds.

47. The churches have more influence on modern society when women play a full part in their common life, and when men and women have an equal place in their legislative, policy-making structures and ministry.

Family and Society

48. The roles which people fulfil reflect the values, beliefs, obligations and self-understanding which they have acquired in personal and social relationships with others. The traditional roles of men, women and the family have been shaped by the demands of society that each generation be fruitful and multiply. Today, however, there are new factors to be considered.

49. An increasing capacity to save life, to protect health and to feed the hungry has come at a time when technology is making new demands for a skilled labour force. These two factors are contributing to a new attitude towards women. In the past, men were educated for public life and women for a private life as wife and mother. Universal education and political and religious insights have brought about a change in this traditional pattern.

50. Thus moral principles and ingrained attitudes governing the relationships between men and women within the family have been challenged. The change in the roles of women in the family and in public life invites a reconsideration or reinterpretation of traditional views. Some hold that women can do anything that men can do, apart from their biological functions, but others contest this view. The latter insist that biological characteristics entail psychological differences, leading to role and function differences in social, political and economic activities. More appreciation is needed of the complementary roles in the relation between men and women.

51. Equality is encouraging the secular idea of relations between men and women. As women, both married and unmarried, become comrades of men, how are the Pauline doctrine of subordination (Col. 3 : 18-21) and its inferential expression in the second version of the Creation myth in Genesis to be interpreted ? Are these scriptures merely tied to culture and contextually dispensable ? Here is a question for which biblical theology should provide a candid resolution. Women in urban society today do men's jobs in the home and at work. Similarly, men undertake tasks in the home which until recently were thought to be women's work.

52. The changing roles may or may not become stabilized, because change is built into the technological revolution. At a time like this, children are often the first to suffer. The security and maturation of children depend in a large measure on their response to the respective roles of the parents as they interact with each other.

53. Changing structures can, however, be beneficial. It may be that neither men nor women, as such, have any absolutely fixed roles, and that society and the family will gain by the passing of the historic masculine culture which tended to downgrade woman's capacities. No one can question the advances which have made child-bearing safer and child-care less burdensome. A woman who has new vocational economic opportunities outside the home has more chance to become a more complete person. And families must, in most cases, be grateful for greater participation by the father in home life.

54. The family is a social institution of basic importance, regarded in some traditions as an order of God's creation. A survey of its history shows that there is a tendency for many of its functions to be transferred to other institutions — schools, hospitals, the police system, etc. Cross-cultural studies reveal that the strengths and weaknesses of the traditional form of the family are sufficiently varied to cause us some concern about its viability, yet we are not necessarily discouraged and pessimistic. The family as a basic unit can be a selfish unit. It may care for and protect its young by outdated or even harmful medicine. Instead of being a haven in which members can seek security, or a small community where every member is known, the modern urban family can be a place of irresponsible escape and the one community where the girl is always her mother's daughter and never herself. Whereas once the family had a teaching function — as in some cases it still does — there are many parents who are now so out of touch with contemporary issues that they are unable to communicate with their children. Living with grandparents once taught respect for the aged : now it sometimes leads to intolerance.

55. Although the family may be losing some of its functions, if wisely handled this may become an advantage by allowing the family to focus fuller attention upon the true development of personality, child-care and married love. These changes brought about by the cybernetic revolution will mean more leisure for the family and, at the same time, provide opportunities for promoting adult education.

56. In some social situations new conditions and vestigial mores put a dange-

rous strain on families. This is seen in societies where the economy encourages wives to work outside the home while the old conventions discourage husbands from doing any of the household tasks, thus doubling the wives' work. In some developing economies, the men are educated quickly for technological thought and employment, but leave their wives behind; this invites discord and divorce. Other such tensions and lack of "phase" are described by sociologists and anthropologists.

57. However, theological insights into the ethical claims of the family may help to deepen social analysis, though some fear a theology that is rooted in a rural sociology. Christians should seek authentic values as well as accurate data. They need not despair over the rebellion of youth in this age of radical change. The Christian ethic needs interpreting in a language that can be understood in the context of experience in the world today. Churches have a great opportunity to be heard if they can provide effective, creative teaching about sex, courtship, marriage and parenthood.

Responsible Parenthood: The Number and Spacing of Children

58. Responsible parenthood takes into account the spacing and number of children for the sake of the health of the mother, the prospects for the health of a future child, and the ability of the parents to provide the love, care and training that every child needs for full personal development in society. Every couple has a right to make its own responsible decisions on the planning of its own family, in accord with its moral and religious convictions.

59. While the demographic transition has specific relevance to the problems of economic progress in the developing nations, it is necessary not only to avoid an expression of generalized norms, but also, as far as possible, to relate the problems of responsible parenthood to the cultural and economic particularities of the different parts of the world.

60. Responsible parenthood is an urgent demand of this age. It is essential not only for the welfare of families but also to balance the population growth with economic and human resources. Responsible parenthood is not just a matter of individual family concern: it must be accepted as an integral part of the social ethic of the day.

61. Its application may vary. In some countries where public health measures have resulted in increased longevity and reduced infant mortality, efforts to modernize economies and to raise the standards of living are jeopardized

by new population pressures. In countries where population pressures do not exist, the Church should be concerned about the need for responsible parenthood as a means of promoting the well-being of the family, especially the health of mothers. In others, where the motives and methods adopted are questionable, the churches must be prepared to speak responsibly.

62. It is our view that, despite the fact that population pressures and methods of family planning have achieved such economic and moral significance, most churches have not effectively communicated a rational and explicit policy about contraception to the people to whom they have a special responsibility and to society as a whole. We are not unmindful of the deep theological and ethical issues involved, but to seek refuge in traditional interpretations, when a dynamic situational response is demanded of them, is, in our view, indefensible and inconsistent with their authentic mission to and role in the community. We support the churches in their endeavour to uphold the sanctity of marriage and parenthood. However, we believe that they must refrain from a purely judgmental and prohibitive approach to new elements in the situation.

63. Equality and cooperation are a necessary basis for responsible living, yet the churches in many parts of the world have helped to perpetuate unjust types of subordination of women. Pre-marital education, the dissemination of scientific knowledge on sex and marriage, mutual respect between men and women and recognition of the worth in the family relationship, and the need for frank joint discussion and decision by both — all these call for study and action by the churches. There is need for a new emphasis on the unitive and companionship element in the marriage relationship as distinct from the procreative function.

64. Where there is lack of motivation for responsible parenthood, it is the task of the churches to inspire and direct it. Where some methods of family planning are not generally acceptable on moral, medical, or religious grounds, it is the duty of the churches to encourage research, information and education on other methods to ensure responsible parenthood. Modern contraceptive technology is enriched by increasing research on new devices and methods that may be acceptable on moral and religious grounds. The churches have failed to foster and support such studies. The question was raised of whether the churches have a moral right to speak against any method of contraception *if* they do not evidence a real interest in the subject through study, action and public statements. (To raise this question *does not imply*, of course, the acceptance or recommendation of any particular technique.)

65. Many countries have adopted family planning as a measure likely to promote economic development. The churches, with their deep concern for persons and families and all that affects their welfare, are called to share in this concern, to participate actively in national programmes, and where possible to stimulate social concern for this problem — with due consideration for national independence and for the freedom and responsibility of the couples involved. They must also assume leadership in the training of personnel and in the provision of modern technological and scientific skills and equipment where needed.

66. We would emphasize the urgent need for the churches to seek *a common approach* to their communities on this question. In this connection, we note with interest and gratitude the forward-looking work done at the Second Vatican Council in the chapter on marriage and family in *Gaudium et Spes*. This trend, if continued, opens up a new prospect for constructive dialogue and widening cooperation.

Some Additional Comments

67. In affluent societies the transferal to other institutions of many functions of the family, and the increasing interest in (as well as experience of) emotional and sexual attachment outside marriage raise the question of whether the family does and does not have an important role in society and in social change. In some developing countries, on the other hand, the traditional extended family and a new kind of nuclear family already well defined have been very helpful : 1) as centres of religious life in areas where the deliberate secularization of schools, state and religious institutions occurred on a large scale ; 2) as a source of indispensable help in home and child care and instruction when new couples desire to share in economic and professional activities outside the home ; 3) as the main unit of economic sustenance for individuals, through pooling of salaries or income from the small enterprises of their members and through joint planning of expenditure. It was noted, however, that old familial customs — such as always attributing the lack of children to the woman and encouraging the man to take another wife — may be a source of injustice.

68. The claim that irresponsible sexual relations might be encouraged by the possibility of contraception should not be advanced by the churches as an argument against it. It is not fair to restrict contraceptives on the presupposition that the fear of pregnancy is an acceptable source of moral res-

traint. In this context, abstinence is often advised with an attitude that in many cases comes very close to hypocrisy. It must be stressed, however, that abstinence as a means of responsible parenthood can be, and often is in practice, a part of a profound sense of vocation and of a deep spiritual experience of community.

69. In many urban centres throughout the world unmarried mothers are numerous, especially among the poor; they are often in great distress, destitution, and personal conflict, and suffer from prejudice and exploitation. Under these conditions unmarried mothers should be helped to constitute a family with the children they maintain by their work and with help from relatives, friends and government. Adoption can be a real service on the part of the larger community as a solution to the problems of unwanted children and unmarried mothers, but it does not solve all the problems of these mothers.

70. Finally we want to note that among the very important problems not discussed were those of divorce and sterilization.

IV. TENSIONS BETWEEN THE GENERATIONS

Widespread Nature of the Problem

71. Tensions between the generations are not new. In some cultures there has been a smooth transition from childhood to adulthood, but in a revolutionary age, characterized as it is by continuous and rapid change, this tension is normal and probably permanent. It is normal not only because of the ever-growing number of young people in our societies but also because the pace of development very quickly makes adults strangers in their own world. However, the fact that it is normal does not mean that it is painless. In many societies the conflict between the generations is one of the most formidable obstacles to a healthy community life and one of the clearest demonstrations of the need for renewal of structures.

72. Our discussions have made clear how varied is the living experience of young people and of their elders in many different societies at different stages of development. We are told that there are still places where the tensions between the generations are moderate or even to a large extent overcome,

but at the same time whole societies seem to live with a gap between the generations almost too wide ever to bridge again. Violence, pervasive distrust and deep alienation are reported in many places. In developed and developing nations, in the West and in the East, these tensions take different forms, but the problem itself is everywhere. In the following paragraphs we use examples brought to us from many different cultures to illustrate both the similarities and the variety in situations.

73. We would stress that today this is a three generation problem. In the family it involves children, parents, and also grandparents, who often disagree sharply with the way in which their children raise their own. But the problem has larger dimensions than the family : all of society is affected.

74. In all countries the tension between the generations seems most intense in relation to the age group which is moving from adolescence to young adulthood. In most countries the students are typical of this group, but it may also be young farmers or, indeed, any group of young people consciously affected by historical change and reacting to it. It is on this age group that we have concentrated our discussions. In doing so, we certainly do not suggest that problems between teen-agers and adults are less serious. That question, however, needs separate treatment.

75. Probably for the first time in history, we are witnessing the development of a younger generation which, because of the rapidity of change and the impact of education, knows more than its elders. Youth senses this, and it alters the relation between the generations, even if it is recognized that knowledge is not the same thing as wisdom. The advantage of new knowledge on the part of the younger generation is coupled with the doubts and uncertainties on the part of the older one, which has the same — if not more — trouble mastering the skill of living in a continuously changing society.

Distinctive Causes of Tension Today

76. Migration and urbanization contribute to tensions between the generations. This is most apparent among members of the same family group. Youth or young adults who migrate to cities or to distant regions have experiences quite different from those of their elders who remain at home. The youth or young adult who migrates to a different locality to find work, to attend school or to free himself from traditional constraints is often without any continuous involvement with other adults who are concerned about

his total welfare. For example, the employer is concerned about the youth as a worker or the teacher is concerned about him as a student. However, the family members who are left behind are without the stimulation of new ways of approaching situations that youth and young adults often generate. In spite of the benefits which migration brings — such as new opportunities and more freedom for development — it does separate family members, making it more difficult for each to help the others. In the urban setting where total family groups sometimes migrate together, specialization and division of labour continue to separate the generations. Schedules for work, school or play may differ for mother, father and children. This means that family members may see little of each other, although they live in the same household. Tensions between the generations occur because members of the family know less and less about each other's activities. Finally, the small dwelling unit which characterizes the urban setting makes it difficult for three generational households to share the same setting even when they may desire to do so.

77. Tensions between the generations also arise because parents, children, and grandchildren often do not share either a common experience of life or a common understanding of history. Where, for example, migration has occurred, members of each generation may have been born in different localities, amid different languages and customs. In any case, discontinuity of experience is caused by the rapid and revolutionary changes in technology and in the social order. These lead to more freedom and new patterns of thought which are natural to the young who grew up with them but strange to their elders. The formal education required to equip young people to participate in the technical society further separates them from the adult generations, particularly when the parents have little education. The schools which train the young are outside the control of the parents.

78. There is also the very important question of how the different generations understand what has happened in the past and what is to be expected in the future. History is looked at differently even when the same facts are considered. Both interpretations will usually contain valid elements. In one society, adults may dwell on what a revolution has achieved. The young people can hardly be as thankful for escape from a past they never knew. They ask, "What *now*?" In another situation, the adults may, quite validly, cherish past achievements and victories while the young, equally validly, wish to escape from the limitations of present structures. It is very difficult to establish common cause when youth is inclined to reject the adult evaluation of the past and its hopes for the future. The different historical perspectives of

adults and youth *could* be a source of vitality in community development if they could openly and creatively interact. However, they are often a source of misunderstanding between the generations and of general frustration.

79. The younger generation questions the traditional value system of the society in which it lives. There are at least two reasons for this. On the one hand, the existing value systems have not yet incorporated the consequences of modern technology ; on the other, young people are most dissatisfied with the way in which the value systems as practised have failed to come to grips with such problems as war, economic injustice, and public dishonesty. Adult concerns about values tend to concentrate on the question of sex. And although this question is very real, it is not more important than other issues to which young people find adults strangely insensitive.

80. Here are a few illustrations of the discrepancy between new developments and old values. Fear of conception has been an important deterrent against premarital sex relations. Now that devices of modern technology are practically removing the risk of accidental conception, the traditional value system will have to reckon with this new situation. As the practice of arranged marriage declines, new values are required to give direction to young people regarding the choice of a partner. Another illustration is the work situation. New techniques of production may result in great dislocations of established or senior workers before new values regarding the retraining of adults, retirement and the creative use of leisure time have developed. The skills of adults may be rendered obsolete by revolutionary social change and new technological developments, and their security thus be threatened. This raises the additional question of the allocation of responsibility for dependent older people who may be without work, separated from their children. A final illustration is the tension between generations that may develop on the question of war. Adults usually declare war and send their young people to fight it.

81. These questionings about values have behind them the deeper questions : What is it to be a man ? What is it to be a woman ? What is it to be a child ? Such questions must be answered in relation to and within the context of actual communities where men, women and children together are helping or hindering each other's human development. This means that tensions between the generations develop in relation to traditional community values and are to be resolved in terms of new community values. The tensions related to the value systems become acute when the adults attempt to guide young people in fulfilling their vocation. The vocation of the adolescent is to establish his identity, to explore his future and to choose a direction. Guidance which suggest the slightest manipulation alienates him very quickly.

82. The tensions between the generations are heightened by the refusal or failure of the older generations to share decision-making with the growing generation. In some societies this is increasingly related to the growing life expectancy of older people. Positions of influence remain in their hands and younger people become more and more frustrated because they cannot fully employ their gifts. So vocation becomes problematic. Some youth are reluctant to become involved with adults because they do not wish to be co-opted or because they are not ready to take on disciplined responsibility. However, some young people are involved in the decision-making structures in societies where they function well with adults. But others who have achieved positions of authority resist the sharing of their power with older generations. In general, our communities are compartmentalized into age or peer groups. Some youth groups challenge the existing establishment with little vision of how the new structure could operate. Others have very clear demands which are, however, rejected by those in power. Many adults, who also function in peer groups, have little knowledge of how the world is experienced by youth. The separate age groups do not give members of the generations access to each other. Their coming together could help youth and adults to know each other, and to understand each other's strengths and weaknesses. That youth and adults of varying ages can work together has been demonstrated in some sports groups and in some farm settings where particular skills are valued. The kinds of skills that youth and adults share and which are valuable for other enterprises are not so readily recognized. The compartmentalization of society may result in adult or youth groups taking action based on incomplete information.

83. The alienation of the generations poses particularly clearly the problem of authority. Where adults take their authority for granted, or enforce authority without having earned it, the tensions mount. In the Church, in the community at large, and in all cultures, authority which is taken for granted is severely questioned. This is not to say that authority as such is rejected ; on the contrary, young people seem to be constantly searching for it. Even authoritarianism, especially in nuclear situations, attracts large groups of youth. The two phenomena exist side by side and are even directly related. Where authority is arrived at in a context of continuous dialogue, the tensions do not disappear but they become creative.

V. CONCLUSIONS AND RECOMMENDATIONS

Race Relations

84. In terms of general principles and guide-lines for Christian action in dealing with the race issue, a great deal has been said clearly and repeatedly, from the standpoint of Christian moral theology and social ethics, by successive conferences and consultations of the WCC, and by its related agencies more particularly by the Evanston and New Delhi Assemblies. This Conference reaffirms both the guiding principles and the mandates contained in the Evanston and New Delhi statements on race relations. "... The Assembly urges the Church within its membership to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society."[1] In face of the explosive situation, described earlier, we urge Christians and Churches everywhere :

85. — to oppose, openly and actively, the perpetuation of the myth of racial superiority as it finds expression in social conditions and human behaviour as well as in laws and social structures.

86. — to engage in the common task of changing the structure of society through legislation, social planning, and corporate action, and to mobilize all its resources to ensure the full and equal participation of all racial and ethnic groups in the corporate life of a pluralistic society.

87. — to recognize, support, and share the individual and collective interests of people who are disadvantaged by their race and ethnic origin, so that they may gain the basic human, political, and economic rights enjoyed by the others in a pluralistic society.

88. — to make organized efforts to eradicate from the Church and Christian community all forms of discrimination based on race, colour or ethnic origin in the selection of persons for church leadership, admission to the membership

---

[1] From the Assembly Resolutions, Evanston, 1954, reaffirmed in the Assembly Resolutions, New Delhi, 1961, *vide*, *Ecumenical Statements on Race Relations*, pp. 19-22, 32-34.

of congregations, and in adapting social and cultural values and traditions to the present.

89. — to use the powers inherent in its administrative structure, such as those that come from the investment of its resources or from the influence of its means of communication, to correct racial malpractrice in society as well as within the Church itself.

90. We recognize the existence of different views and positions among Christians, and the repeated attempts of the WCC to meet with those churches and Christians who still hold the segregationist view. We urge the WCC to continue its efforts to encourage such discussion with them and within the unity of the Christian faith, so we may discover together the will of God for our common witness to Christ in society.

91. We deplore that anti-Semitism is still an issue among Christians in some parts of the world. We urge the churches and Christians to insist that no discrimination should be made among men for religious, racial or ethnic reasons.

92. On the international scene, the Rhodesian situation is deplorable. This Conference regrets that successive British governments from 1951 onwards have been unable to secure a solution of the Rhodesian problem based upon majority rule. Satisfactory negotiations have not been held with African nationalist leaders, some of whom are unjustly detained. The WCC, the British Council of Churches and Rhodesian Council of Churches, and the overwhelming majority of world opinion have condemned the Smith regime, and the British government has repeatedly declared that it is illegal. We identify ourselves with the African nationals of Rhodesia in their quest for majority rule. Since to date the British government by itself has failed to bring about a just solution of the Rhodesian problem, this Conference recommends that the entire Rhodesian situation be referred to the United Nations.

The Concern for Migrants and Refugees

93. In view of the fact that nations are struggling with the problems of migration and seem to be seeking ethical and realistic national policies, we reaffirm the recommendations made by the WCC Conference on International Migration in Leysin, 1961, which, in acknowledging the right of governments to regulate migration, strongly urged upon them *(a)* "the duty to harmonize national self-interest with the universal commonweal in their immigration

policies, and to consider the effects of their policies upon the needs and claims of other peoples", and *(b)* acceptance of the fact that "migrants generally represent a valuable asset to the life of a nation and a means of cultural enrichment as well as economic advancement".[1]

94. Furthermore, we emphasize the responsibility of the WCC and its member churches to use their influence with governments so that any exclusion of migrants on the basis of race, nationality or religion may be avoided.

95. It becomes obvious that there needs to be developed between countries of emigration and immigration such planning as will serve the purpose of both countries and the people involved, drawing special attention to the obligations of those industrialized countries which use the raw materials of countries with high populations and under-employment. We recognize that much has been done in the field, but further action is needed on the world level, and we therefore urge the WCC to help to find, through either the United Nations or other world bodies, a method for further liaison between nations.

96. Refugee populations make a special call upon the compassionate consideration of Christian churches, particularly in large concentrations such as exist in Hong Kong and Dar-es-Salaam. In the case of Jordan, there is need for an examination of the causes of the problem which gave rise to the large refugee population and the best means for finding a peaceful solution to it. The WCC should appoint a committee to plan a conference to study this problem.

Relations of Men and Women in Church, Society, and Family

97. It is important that the churches (1) press for the establishment by governments of laws to ensure that men and women have an equal right to work, status and pay; and (2) provide ways and means for women to participate more fully in their life and work. To encourage this, and as an example, the WCC should give higher priority within its meetings and organizational life to the participation of women.

98. We recognize that a certain ecumenical consensus has been reached

---

[1] Leysin Report p. 85,

in the WCC on the matter of responsible parenthood and we are grateful for the theological thinking that has been going on. Some member churches have spoken and acted on the matter. But owing to the lack of communication or implementation, the effects of such thinking and action have not been proportionate to the problems involved. In too many countries the role of the Church in this area has been characterized by silence, ineffective half efforts, and outright, even if subtle, prohibitions. The churches must:

99. proclaim and communicate effectively, through education and active participation, their policies and concern for responsible parenthood;

100. participate actively in national and community programmes, providing financial assistance, trained personnel, equipment, and other means by which contraception may be made available to the people;

101. appreciate the increasing research on contraceptive technology and its use, and support such studies with a view to providing methods that are inexpensive, effective, and acceptable on medical, moral and religious grounds; we deplore the practice prevalent in some countries of using abortion as a solution to the problem of birth control;

102. help in the diffusion of information on the sound use of contraception in such a way that purely commercial or political interests do not interfere with family welfare in this area;

103. seek a common approach among Protestant, Orthodox and Roman Catholic Churches, so that the theological undergirding of responsible parenthood is clarified and coordination is achieved in policy and practice;

104. set up effective organizational machinery for implementation of the policies and programmes adopted by them on this subject.

105. We recognize that: *(a)* responsible parenthood and family planning may have varied application in different countries; the strategy of participation and promotion in this area must be adjusted to such variability; *(b)* every couple has a right to make its own responsible decisions on the planning of its own family in accord with its moral and religious convictions; *(c)* both the stringent legal prohibition of contraception in some countries and the legal permissiveness in others can and have promoted the very frequent use of extreme and harmful methods of birth control; *(d)* responsible parenthood, in the form of family planning and its wider implications, requires the mature cooperation of men and women in the family, as a pre-condition of clarification and achievement of family welfare objectives.

Relations between the Generations

106. A common commitment of all the generations to the community requires that old and young accept each other as partners in community building and renewal. This partnership requires more than putting a few young people in the decision-making bodies of society and the Church, although such involvement is necessary. Partnership means at least that all partners listen to one another and question themselves. The danger of integrating young people in existing structures is that the need for radical change will thus be covered up. Real partnership can even include a refusal to take part in unacceptable structures. It certainly includes freedom to experiment with new forms outside the given structures. It also includes readiness on the part of older people to accept the distinctive ways in which young people choose to express themselves.

107. The concept of authority has to be rethought. This is essential first of all because we cannot do without it. Not only do the child and the adolescent need authority for a normal development, but society at large needs to be concerned about what sustains it and how it maintains order. We must ask what is the purpose of authority? How does it relate to responsibility? Men are equal before God and each other, but this equality needs guidance and assistance to function properly. If authority is not established in the community on the basis of openness and continuous dialogue, society may well fall back upon authoritarian leadership in the search for clarity. Honest sharing of doubts and uncertainties by both adults and youth is a first requirement here. All this we shall have to learn together. It calls for renewal and continuity of education of those who traditionally held positions of unquestioned authority — parents, teachers, ministers. It also calls for a careful scrutiny of what theology and, primarily, the Bible have to teach us. In a courageous and imaginative approach to authority, the Church could experiment for the whole of society.

Implications for the Church — Structure

108. We start with the basic assumption that the triune God is the Lord of his world and at work within it, and that the Church's task is to point to his acts, to respond to his demands, and to call mankind to this faith and obedience. Christians would surely not dispute this.

109. This dynamic assumption, far from being antithetical to the concept of the Church in its corporate, visible life expressed in Word and Sacrament, belongs to its very nature.

110. The problem of the contemporary structure of the Church is that it was devised for a past form of society, which was static, generally agrarian, and religiously conformist. Essentially the same structure was exported in the era of missionary expansion.

111. It is, however, a fact that today this form of society is becoming increasingly a-typical, as urbanization and industrialization become characteristic of all societies. Underlying concomitants of this process are secularization, pluralistic societies in which different value systems stand side by side, and a situation in which the Church, unable to impinge on complex and dynamic forms of society, becomes insulated and cut off from the realities of social life. It is a dangerous temptation for the Church to make a theological rationalization of this situation, and to adjust itself to a peripheral role in society, thus betraying its essential mission.

112. The logic of this situation requires that the Church be expressed in terms of mission in its Biblical range of prophecy, proclamation and obedient service in the world. (In this document, "mission" and "missionary" are used as shorthand for the responsibilities of the Church in the world, and include the prophetic, kerygmatic, and diakonic or serving functions.)

113. Some general and practical conclusions can be drawn from these presuppositions, and each Church has the responsibility of determining their relevant application in its own particular circumstances. These conclusions are as follows:

114. It is recommended that, while adequate provision must be made for the expression of the Church as a visible body, gathered for Word and Sacrament, and this local expression of the Church must itself be organized for mission to its locality, the Church be severely economical in the allocation of manpower and resources for this provision, in order to devote personnel, time and money to new forms of ministry and mission.

115. It is recommended that the churches, in all forms of mission and ministry, make full and effective use of the insights and data of the social and behavioural sciences.

116. It is recommended that the churches develop missionary structures in which their members, or many of them, are sustained in relevant impact

within their areas of secular life. The significant presence of the Church in the world cannot be assumed as a logical consequence of membership in the Church.

117. The following principles are recommended to the churches for policy determination as they develop these missionary structures:

a) The planning of the Church's mission should be determined by the concept of the "zone humaine".

b) Engagement in public life requires that the Church devise structures able to encounter the structures of society. Such structures should be capable of including and relating to those who are unable to make credal affirmations, but who can see the secular significance of what are in fact theological truths.

c) The devising of structures will require great flexibility, and development of indigenous patterns.

d) High priority must be given to the selective training, spiritual equipment and deployment of the laity.

e) The training and retraining of the clergy must equip them to exercise a relevant ministry in a Church structured for mission.

f) Competent full-time professionals in such fields as social work, community organization, education, etc., should be employed by the Church as an integral part of its essential staff.

g) In structuring themselves for mission, the churches should use as consultants churchmen from the social sciences and related fields.

118. We recommend that "Joint Action for Mission" become the normative pattern for the missionary structures of the churches, rather than an occasional or accidental pattern, or one used in unusual circumstances.

119. We wish to submit, and with strong emphasis, that the implementation of these recommendations depends upon a very high degree of competence and courage in the leadership of the churches, higher than is commonly characteristic of it at present.

Implications for the Church — Action

120. The Church, in whatever forms or structures it may devise for itself, is called to create interpersonal relationships across the most important lines of social differentiation and conflict. Since the body grows only if all parts work together, the Church should seek to develop the responsible

interaction of organized groups in urban, secular society. Churches serving in different social-economic milieux must be in continuous conversation and move forward together.

121. The Church should support the constructive use of technology and the development of urbanization as a means of liberating mankind. At the same time, it continues to stress the primacy of humane values and identifies itself with any peoples despised or bloodied in a period of transition. The Church witnesses to Christ when it stands solidly with suffering people in the struggle to give swift historical reality to the community of freedom and responsibility about which it has talked for so long. This requires of the Church a critical discernment of the times, plus enough courage and openness to work with groups which do not share the Christian's creed but which do share his concern for humanity.

122. In cultures where Christian believers are a small minority, the Church is often not closely identified with the arrival of the institutions of urbanization, and is therefore freer to be a critic and creator of new social forms. Even in cultures where professing Christians have predominated, the churches of the dispossessed may play a similar critical role. In either case, the first task of the Church is listening: listening to the word of God, and listening to the challenges of the world. In both cases also, and especially when minority status means identification with an ethnic minority, the Church must try to avoid isolation from the cultural mainstream through opening channels of communication with other groups and developing new inter-group structures for dialogue and action.

123. The Church must be in dialogue at another level with the new world-wide power structures, and must seek to humanize their decisions and check their tendencies towards economic totalitarianism. The churches have traditionally tended to deal with human problems at the "micro" level — individuals, small groups, local institutions. It needs now to deal with humanity's needs at the "macro" level, to give an eschatological vision of the totality of mankind. It should speak of the need for new forms of planning and direction for the nation-state and beyond. The basic task of the Church is to provide that network of mutual trust in which world community could be borne, and questions can be raised in a spirit of hope, because the men who speak across dividing lines know there are men on the other side who respect their humanity.

124. In a secular society the Church can no longer seek to be the governing, dominating institution. This is not something to deplore, but something

in which we may rejoice. The old Church now has a new chance to restore one of the essential marks of Christ's Church, namely to be a serving community in the world.

125. The Church in a secular world can give more time to many of the things it has been preaching. After that long period in which it was identified with privilege, power and comfort, it may again preach the gospel that makes Christianity foolishness and a "stumbling block" (Skandalon). It speaks of love through manifesting justice. It may become the forerunner in new forms of social order, providing a firm ground for the responsible joint action of man with man on the basis of truth and love. It can point to a God who works through a variety of means in the secular realm and who can bring fresh possibilities to old and new civilizations. It can break loose from every form of institutional and ideological enslavement, and free man to become himself in the new situation. This is not to say that in its new freedom the Church simply takes on forms that reflect the secular order, but rather that it joyfully engages itself with secular society in all its dimensions, secure in its faith that Jesus Christ is Lord of this new history and that therefore the Christian is everywhere at home in the new world.

126. Man's quest for a real freedom involves the question of the ultimate meaning and values of man and history. What makes him a real man? What gives meaning to all meanings? In a period of cultural and social transformation there are many uncertainties in the minds of people. There are tendencies to absolutize the relative power of man and world. These developments, rather than warning the Church away from the world, summon it to travel with the people of the world, to show that faith in the love of God is essential for our hopes for the future. As a company of sojourners on earth, the Church participates in all work towards human fulfilment and freedom, while looking forward "to the city which has foundations, whose builder and maker is God" (Hebrew 11 : 10 RSV).

Additional Recommendations

127. *a)* In calling the Church to its responsibility in understanding man and community as they are today, we find that there is an urgent need for thorough conversation between theologians and behavioural scientists. In this conversation there may appear a more actual and fuller picture of man to whom the Christian message is addressed. This conversation should include research within the sociology of religion dealing with the status of churches in society,

their membership and attendance and other facts central to the challenge made to them by the rapidly changing society. Much work has to be done before a meaningful exchange can arise, in which the Church can renew the life of its members and convey its message in relevant language. Such conversation needs specialists in the behavioural sciences and theologians who can stand on their own feet. A readiness to listen and to learn each other's disciplinary language is a first requirement for such conversation.

128. Therefore we recommend that the WCC and its member churches organize a series of study conferences, in order to create opportunities for theologians and those engaged in the specialized studies of the humanities, the social and natural sciences and in social work practice, to discern together how people grow and develop as individuals and as communities.

129. It is imperative that in these studies the broad subjects treated in this Conference be broken down into specialized and specific issues in order that justice may be done to the complexities of the problem. Moreover, we recommend to the WCC and its member churches that meetings be organized at all levels of Church life, in order to further dialogue and stimulate diffusion of useful information among persons who are engaged in the work of the world.

130. *b)* In recognition of the significance of theological education for the future work of the Church, we recommend that it be radically changed in such a way as to further the real confrontation of the Church with the realities of the changing modern world. Behavioural sciences can help normative theology, since in the Bible and in the Church's tradition theology is a concrete prophecy concerning human beings.

131. The churches in their educational policy should move collectively to initiate new programs for social change in the form of a new specialized ministry of clergy and laity, especially training for full-time active involvement in efforts to preserve and bring about social justice (e.g. the Delta Ministry in Mississippi, USA).

132. *c)* We recommend that study be initiated of the experiences of ordained women. This study should concern itself with :

— the effectiveness of women in the ministry, based on the experiences now available, comparing the work of men and women with comparable training and opportunities ;

— the special problems faced by women in the ministry, from the viewpoint of the women themselves, and of those who observe their work ;

— the potential contribution of women in the ministry, given more freedom and new structures.

133. *d)* We recommend that research studies be undertaken in "pilot" areas to ascertain the nature of women's response to the new opportunities open to them in Church and society.

134. *e)* We recommend that the WCC and its member churches study carefully the influence of changing social patterns on the problem of polygamy, sexual relationships and other forms of sexual expression in today's world, and formulate a Christian attitude to the new problems which have arisen.

135. *f)* In many countries "ecumenical élite" have been created which are becoming estranged from their communities and churches. The ecumenical movement has been producing what is needed for the renewal of the Church, yet this impulse and this material is unavailable to many churches. We recommend that the WCC take cognizance of this fact and review the "penetration strategy" of our work in this Conference, so that is does not become only an addition to ecumenical mythology.

REPORTS OF THE WORKING GROUPS

A. POTENTIALITIES OF THE CONTEMPORARY TECHNOLOGICAL AND SCIENTIFIC REVOLUTION

1. Christians believe God expects man to exercise dominion over the earth, to name the creatures and to cultivate the garden of the world. It is thus not accidental that modern science flowered first in a culture informed by the Bible's emphasis on the world as the field of man's responsibility. Although churches have often met technological innovation with anxiety and distrust, Christians may trust the universe that God has created and delight in exploring its composition and unlocking its possibilities. The advent of the modern revolutions in science and technology does, however, present certain pressing issues which must be tackled by Christians.

I. WHAT IS MODERN SCIENTIFIC TECHNOLOGY?

2. Technology deals with how to get things done, with the transformation of matter found in nature into objects useful to man. It deals with energy and material, information and communication, and the organization of human effort. Technology is as old as man himself, but today it has reached a new stage through its coupling with modern science. Modern scientific technology derives from the flow of knowledge and understanding from the physical, behavioural and life sciences, from mathematics, and from the interactions among many disciplines. It places in man's hands the power to control and change his natural and cultural environments and even to alter his own biological nature. It has begun to crack the genetic code. Man could, if he chose, determine the characteristics of future generations. The revolutionary element in our situation is that man not only *has* the power to do these things, but has begun to do them and must live in the constant awareness of his new power.

3. While in one sense power is neutral, the possession and use of power works important changes not only in those who utilize it but in those who wish they could. Anyone who has driven a powerful car or suffered the injustice of oppression knows that power is more than simply instrumental. Power can be used to build and liberate or to enslave and destroy. Unlike our forebears,

we today have the power to feed every child and to incinerate our planet, to extirpate many loathsome diseases and to loose plagues through bacterial weapons.

4. Technology is in no sense merely neutral. It alway operates within a larger system of human aspirations and intentions. It liberates man from some things, but teases him with unprecedented possibilities. It stimulates desires not previously present. It creates new options and produces issues that man cannot ignore. It not only expresses the values of the people who fashion it but calls those very values into question. There are indeed some who would hold that technology, once it is launched by man, develops a momentum all on its own. We recognize the self-propelling dynamic of technology at certain points. But we insist that God still calls man to dominion over the earth, including the imaginative and responsible control of technology.

5. Some believe that man's exercicse of dominion over the earth somehow threatens the traditional Christian virtue of humility or removes the element of mystery from human existence. We do not agree. We believe, however, that humility today must mean in part a healthy respect for the scientific facts and a candid recognition of given realities in any situation. Mystery remains, but it does not relieve us of the obligation to explore anything in the world to which we can find proper scientific access. Our Christian faith does not erect taboos screening off certain areas from scientific scrutiny. Rather it motivates us to press the quest. We believe that if we fail to utilize the technological methods we already have in serving our fellow men, we are irresponsible stewards.

6. We deplore the many popular misconceptions of science and technology abroad today. These include both ill-founded messianic hopes of what scientific technology can do and chilling caricatures of its evil import. Shorn of these myths, modern scientific technology requires of the churches active participation and appreciative criticism. We recommend that the churches use their means of communication to present a clearer picture of what scientific technology really is and to remind us constantly of the wider political and ethical universe within which it operates.

II. THE PROPER GOALS OF MODERN TECHNOLOGY

7. Societies have always had to plan their goals, although they have done it in a wide variety of ways. The advent of scientific technology, however, makes

it necessary to plan not in terms of present conditions but in the light of conditions that do not yet exist. This transmutation of the previously frustrated hopes of a people into specific plans for the future is now going on all over the world. Cities project their plans for the future. Nations look even further towards their needs and aspirations for the year 2000. World fairs and anniversaries often serve as symbolic foci of social plans. This means man can no longer make ethical choices only in the light of the present situation ; rather he must use his ethical imagination in relation to conditions that still lie ahead. Our ethical thinking must share in the process of goal-setting in our societies.

8. There is no dispute about the general goal of technological development : a fuller life for every human person. But about the concrete goals of specific societies few generalizations can be made. We should strive, however, in every instance, to project technical goals within the widest possible frame of reference. Though an automobile for every family may seem desirable, this is not a transportation question alone. What cars do to cities, the countryside, and the atmosphere, to say nothing of the thousands of people killed in road accidents, should also be considered. An efficient modern housing project may shield people from the rain but inadvertently disrupt patterns of family life. This does not mean that families must endure inadequate housing but that housing specialists must see their task within a more comprehensive framework than that of merely providing shelter.

9. Often certain valuable goals come in conflict with others which are equally valuable as well as with the means used to achieve them. Here the principle of feedback, so central to the modern scientific and technological enterprise, suggests an indispensable element in goal-setting. Feedback means the continuous adjustment of processes in the light of their effects. We suggest that feedback must be broadly conceived. It must take into account the human elements within which technology functions. This requires the constant adjustment of means and goals in the light of their intended and unintended effects. Not only the Church, but society too needs continuous renewal. Any society, state or institution which deliberately frustrates social feedback thus endangers its people and deforms its science and technology.

10. Various forms of censorship, news management and information blockage poison the process of goal-setting and revision. When the flow of information is undistorted, men and nations can seek various goals within a common commitment to human fulfilment. In the developing nations, the highest priority will be given to releasing people from hunger, disease and debilitating toil. Though the advanced societies may have other goals, they have no right

to pursue exclusively national goals until the basic needs of all men are being met. Therefore goal-setting for technology in industrialized nations is inadequate if the needs of developing nations are not taken into consideration. It would be wrong for every North American child to have an electric toothbrush before every Latin American child has a daily bottle of milk.

11. Much scientific research proceeds with no goal except the discovery of truth itself, and much of it proceeds with socially commendable goals. We honour this quest and see in it a joyous human vocation under God. However some scientific and technical research is motivated by greed and national pride. It is regrettable that such a grotesquely large portion of scientific and technical effort in many of our countries goes into military expenditures. We call upon Christians everywhere to strive for increased allocation of money and talent to technical enterprises more concerned with building international peace and community and raising the living standards of the poor in all lands.

12. No society can do everything it wants to : it cannot avoid setting priorities among goals and choosing one program rather than another. The exploration of space, the search for more adequate means of mass transit, the synthesizing of nutrients to combat famine, the discovery of ways to slow down population growth — these are not mutually exclusive goals. But they do demand ordering and choices about the relative emphasis to be given to each.

13. Technology requires continual planning — a capacity to envision the future and to make explicit what we want and expect from it. But the plans we fashion must always be tentative and provisional, subject to radical alteration. They must never be fixed and inflexible.

III. THE ORGANIZATION AND CONTROL OF TECHNOLOGY

14. Technology operates within a broad cultural setting. Its beneficient use requires a much more careful scrutiny of how decisions are made and priorities set in any society. Political power plays a crucial role in determining the pace and purpose of technological development. Today such power is exercised not only by public officials but also by technologists, even though they may be reticent to admit it. When technologists advise politicians or make policy themselves, they are making political decisions and must do so within a just and viable decision-making system. Where a rich and privileged élite rules,

the mere introduction of technology, though it may alleviate certain ills, will never cure the basic diseases of society. Though an exploited farmer or worker may be less tired at the end of the day after the introduction of tractors and automation, he will not benefit fully from technology until the distribution of power is changed. He may even be worse off as a result of the increased power in the hands of the exploiters. How can technology be controlled for the good of man?

15. As Christians we celebrate the potentialities of man and at the same time recognize his selfishness. Technologists and politicians are no exception. Structures must be fashioned through which those who make technical and political decisions can be held accountable, lest their tendency to pursue their own interests, even unconsciously, go uncorrected. We believe that this requires the cultivation of centres of countervailing power wherever power emerges. Also, since man fulfils his God-given potential only by exercising power and by sharing in making the decisions that affect his life, we believe that maximum participation in authentic decision-making must characterize the systems where technologies are shaped and employed.

16. Technological societies require skilled and efficient executive management at every level; without excellent educational opportunities, this leadership will not develop. They also necessitate far-reaching popular participation. Is there a contradiction between executive efficiency and wide participation in decision-making? People have sometimes tried to minimize the latter in the name of the former. They have argued that it is easier to run a factory, rebuild a city or industrialize an agricultural society if the experts do it without involving the people in making decisions. We acknowledge that certain decisions, both political and technical, may have to be taken without maximum popular participation, especially in the earliest stages of economic development. But we believe these are the exceptional cases. Only in the short run do efficient performance and wide participation collide. Indeed long-run efficiency, in factory, city and society, *requires* the active participation of workers and citizens. Without it human dignity will inevitably suffer. We say this on the basis of our Christian conviction that every man — not just a few — is called by God to take part in the planning and governing of his society. When decisions are made by a self-contained élite, they suffer from lack of feedback and eventually go astray.

17. Of course, it is becoming increasingly difficult for the average man to understand the complex issues of a technological society. But here technology cuts both ways. The issues are more complex, but we have a deepening

knowledge of how people learn, perceive, and decide ; and we have the growing availability of mass media for informing and educating even larger numbers of people and making possible their inclusion in decision-making. Through television and other forms of visual education, many of our children already know more about some aspects of our technical world than we do. If the same mass media could be used to enhance our political intelligence and responsibility, the dangers of technocratism, government by the experts, would be lessened.

18. Technological progress requires constant change. Rule by a narrow élite carries danger of stagnation, but a high degree of popular participation allows for unexpected insights and criticisms. Thus technology not only requires participation and feedback, but also calls sharply into question many of our existing political institutions, devised before the advent of the modern scientific technological revolution. In the long run, the unity of the modern world will require international institutions to facilitate technical planning on a world scale. The costs of many modern technical programs are too high to be borne by single nations, especially the smaller ones.

19. Scientists and engineers could work towards the formation of more viable international groups by establishing and strengthening connections with their peers around the world. Together they could more successfully utilize scientific technology to meet the tide of rising expectations. We believe that it is imperative for the United Nations and its agencies to give increased help in strengthening community among the scientists and technologists of the world.

20. We suggest that the just and humane use of technology requires that every individual participate in the decision-making system to a degree commensurate with his capacity to do so. To the extent that we fail to harness our technical power to the widest possible expression of human intention, it will fail to help us to fulfil our hopes for man and could even contribute to his debasement. But within an adequate and sufficiently universal system of deciding and guiding, we do not know the limits of what man can do for man through scientific technology.

21. We appreciate the rich multiplication of scientific specializations and sub-specializations. However, it has complicated the problem of communication among the various scientific fields themselves, on the one hand, and between science and other disciplines, on the other. While the autonomy of the separate disciplines has its own validity, interdisciplinary relationships also make their own contribution to the advancement of knowledge.

IV. CHURCH ACTION

22. The Church can take its most effective action in questions of science and technology through the countless laymen who are already at work in these fields all over the world. As institutions, however, the churches should encourage and prepare laymen for this involvement. This will require new structures of Church life which will operate within the technological and scientific communities themselves, helping Christians in these fields to serve more effectively. If the modern technological and scientific revolutions have revealed ominous short-comings in our traditional political institutions, they have exposed even more serious limitations in the ways we organize and govern Church life. We are all grateful for the rewarding experience of the present conference, for example, and for the way simultaneous translation via transistor radios has enabled us to speak with each other. But there is a considerable body of scientific knowledge on how experts from various fields can best work together which has not been made use of in ecumenical conferences.

23. We recommend that, in addition to large gatherings such as this, the study process be guided by a more concentrated and permanent type of study and research, utilizing teams of specialists from various fields, including science and theology. We therefore heartily support the conclusions of the consultations which were arranged jointly by the Department on Church and Society of the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity during the spring of 1966 [1]. This report correctly raises the question of whether a proper percentage of the churches' resources is used for study and research.

24. Churches should concentrate especially on problems on which research is needed and which are not being tackled by government or other agencies, e.g. international peace and conflict resolution. Here the Church could establish and support its own research institutions. The churches, which should have a continuing bias for the powerless and deprived, should also support research that will help powerless groups bring about social and political change. They could also make possible, at least on a small scale, countervailing research facilities where existing programs are controlled by groups inimical to constructive social goals. This may mean, for example, making experts available to

[1] Cf. *Study Encounter* Vol. II, No. 2, 1966, pp. 88, 89 and 100, 101.

groups or classes of people unable to hire them themselves. The churches could also initiate research on issues too advanced or too unpopular to be explored by society as a whole. Even small efforts on the pioneer edge of scientific research often have profound significance.

25. We appreciate the work done by the World Council of Churches and the various National Councils of Churches in keeping in touch with various large private and governmental groups. We recommend, however, that a new agency, comparable in some ways to the CCIA, be created by the World Council of Churches to facilitate communication with the increasing number of international agencies in the scientific and technological fields. Comparable agencies should also be created by National and Regional Councils of Churches.

26. The Church needs new structures if it is to keep in touch with science and technology — not only to speak but also to listen. Christians today are confronted with a whole range of bewildering new issues which require theological and ethical reflection, for example those faced by :

— the scientist who wonders whether to release a new drug before all the effects are sufficiently known ;
— families who ponder how to cope with new birth control devices and contraceptive pills ;
— doctors who must decide how long to keep alive by artificial means unconscious patients in terminal illness ;
— political leaders who must assign priorities among various research programs.

When we think of these and many other issues it becomes clear that we need not just occasional conferences but structures within which ongoing discussions and exchange of information can be carried on. We appreciate the many excellent programmes already operated by the churches in these areas, but we need both the enlargement of existing programs and a readiness to find new ways of responding with faith and intelligence to the scientific and technical revolutions of our time.

B. THEOLOGICAL ISSUES IN SOCIAL ETHICS

1. The Conference delegated to a working group the task of preparing a report on the theological concerns raised in the meeting. Theological insights appro-

priate to the work of the various sections have for the most part been made a part of their reports ; in its report the working group singled out themes of general relevance to the Conference as a whole.

I. THE INTELLIGIBILITY AND KNOWLEDGE OF NATURE IN THEOLOGICAL PERSPECTIVE

2. In theological statements about nature and its human intelligibility, a number of concepts must be carefully considered and distinguished : creation, redemption, and new creation in its present and future reality. These must be meaningfully related to modern secular thought.

3. Developments in modern scientific and technological disciplines require us constantly to review the current concepts of "nature", which term has been employed with variant and even discordant meanings. Nevertheless, the category of nature, understood as God's creation, has reference to the realm of the psycho-physical phenomena of the world, in which God in his grace and judgement acts. The traditional Christian doctrine of creation is an obvious basis for the view that God acts in and upon nature. It teaches that nature is both to be dominated by man and to be offered to man's contemplation and awe. This prevents us from confusing nature with either God's creation — for then it could only be contemplated as an eternal and unchangeable order — or man's construction — for then it could be completely changed and reshaped by man's science and power. Nature is under both the providence of God and the mastery of men. The classical confusion of nature with God's creation, and the possible modern confusion of nature with man's own production, are two dangers which we can escape only through a precise scientific and theological understanding of these two meanings of the same word : nature.

4. It is a part of Christian belief that, in spite of human sin and finitude, nature's data and workings, as a gift within God's providence, are susceptible to human knowledge. The human being who perceives nature, in the sense of psycho-physical phenomena, is conditioned in his perception by being a part of it. At the same time, physical nature has its own autonomy and independence of human perception.

5. Our modern outlook helps us to understand more deeply the biblical revelation and Christian tradition which emphasize that we are to think of nature as

a process, as something which is a continuum or developing, and not as an event, given once and for all. This obliges us to rethink relations between nature and history. We cannot and we must not speak of nature apart from human perception in the historical development of knowledge, since man gives meaning to nature, as the only being called by God to name, to keep, and to use nature ; as such, he is the crown of creation. In this sense the comprehension of nature is theologically anthropocentric. But the Bible also teaches us that man is the creature in the midst of God's creation.

6. Jewish and Christian theology, by distinguishing between God and his creation, has swept aside all animistic-pantheistic identification of nature with God himself, and has thus freed men for their critical examination of natural phenomena. They can proceed with scientific and technical research and development without fear of being impious or guilty of desecration. It is this de-deification or de-sacralization of nature which is one basic starting point of true science and of its results in technology.

7. There are, however, important theological considerations at stake in all discourse about nature. One, already suggested, is that nature is subject to the gracious activity of God. Another is that both nature and man are, as created, temporal. A third consideration is that God brings man to participate in the knowledge and mastery of nature. How full, how extensive, are these cognitive and controlling powers of man ?

Man's Capacity to Know Nature

8. The intelligibility of natural phenomena cannot seriously be called into question. The facts of science and technology are a dramatic proof of this. Sometimes we are deeply sobered and even frightened by man's success in discerning nature's secrets. Is its intelligibility utterly without a frontier ? To this question we can only reply that we see no reason to suppose that man's cognitive powers could not, in principle, be sufficient to discover and grasp natural phenomena to an unlimited extent.

9. But knowledge is not only the possession of data, the development of skills and their use. It is a creative interaction between the known and the knower in which their relationship is in a continuous process of renewal of understanding and clarification of meaning. The biblical perspective entails a full grasp of the meaning of facts in relation to man's God-given destiny, whose wholeness is comprehensible only by God. This does not limit man's capacity for knowing

phenomena, but integrates it in a more comprehensive knowledge in which God through his revelation invites man to share.

Man's "Mastery" and Stewardship of Nature

10. "Subdue the earth and have dominion", God says to man (Genesis 1 : 28). What does this mean? Does God give man the vocation of controlling or dominating the world which he puts at man's disposal? Yes. Moreover, God puts no limit upon man's dominion or control over nature except that it has to be fulfilled under God's lordship: it is man's *mastery* and God's *lordship*. Man is responsible to use his stewardship of nature to make possible a fuller human life for all mankind; in this way he regains his original God-given destiny for which Christ died and has risen. Redemption concerns nature in that the Redeemer acts to bring creation into its still hidden destiny, the new creation. According to Romans 8 : 20, man has a priestly function towards the whole of nature. The proclamation of redemption affects science not in the sense that faith competes with scientific information but in that faith gives it direction. Man is invited to use his capacity to make the life of mankind more human and to reveal God's glory.

11. Man is both the master and steward of nature. His dominion over nature, considered as God's creation, is that of a keeper and transformer, not of a conqueror.

II. A THEOLOGICAL UNDERSTANDING OF SOCIAL CHANGE

The Context of the Problem

12. The question of the relation of God's history of salvation to the events of human history is as old as the history of the Hebrew people. It has also concerned the Ecumenical Movement from the days of its earliest work on Church and Society. One of the preparatory volumes for the Oxford Conference in 1937 was on *The Kingdom of God and History*. The Amsterdam Assembly in 1948 forged the concept of "the responsible society" as a way forward in faith beyond the conflicting historical ideologies of the time — communism and *laissez faire* capitalism. The relation of eschatology to ethics, of

the Christian hope for all time to the particular hopes of our time, was a main theme of the Evanston Assembly in 1954.

13. Today however, the question has been posed anew, and must be answered anew, in the rush of human events. The following factors, in our opinion, have created a new situation:

14. *a)* Previous religious and secular ideologies of social change and historical development have largely lost their comprehensive power to explain and guide the action of men. Men have become sceptical of the total claims of these ideologies, whether conservative or radical. The ideological ferment of today takes place within a secularized context among men seeking guidance for action rather than a total answer to the question of the meaning of history.

15. *b)* Revolutionary thought and action, the basic rejection of the present world system of power and order and the determination to overthrow it, are more alive in our world than in that of a generation ago. This revolutionary stance may arise within a nation, a racial group, a class or a generation.

16. *c)* The cultures of the world have been caught up into the universal history of this change at the same time as former colonial nations have been receiving their political independence and asking about their self-identity in the midst of it. The relation between nationalism, world history, and the history of God's judgement and redemption is posed anew as a problem in this context.

17. *d)* The acceleration of technological development and of the changes in the patterns of society which result from it opens vast new realms of human creativity, but also raises serious questions about man's ability to control the dynamism he himself has created and to make relevant ethical decisions in this context.

The Context of Faith

18. This is the situation in which the Christian Church today asks about the word and action of God. It is a more exposed situation than in many past times. Traditional Christian communities and religious controls over the common life have often been swept away. The actions and ideas of the Church have been judged and found wanting. For many, the need for the eternal and the absolute seems to have been suppressed by the pressures of life. But the Christian who turns to the biblical source of his faith for guidance finds there a remarkable parallel to this modern temper. Existence as described in the

Bible, which determines the existence of the Christian in faith, is, like existence in our world, historical. It is concerned, not with abstract and timeless structures of thought, society and the physical world, but with the truth which can be known and the good that can be done in living relation with the God to whom the future belongs. It is concerned for man in the full scope of God's purpose for him in the whole of his personal and common life. Therefore, in secular technology and revolution, man in the context of faith differs fundamentally from man in a non-believing context, in his understanding of the power of God to whom he is responsible, the human sin with which he must reckon, and the vision of true humanity which he finds in Christ. He is by this very token a part of the struggle in our time to achieve a responsible society of justice and peace among men, and to discern and realize relative meanings in history. This is the place of his calling and his witness. This solidarity and difference find their expression in four principal ways.

19. *First*, the Christian knows by faith that no structure of society, no system of human power and security is perfectly just, and that every system falls under the judgement of God in so far as it is unable to reform itself in response to the call for justice of those who are under its power. There is no divinely ordained social order, and not every change, as such, nor every *status quo*, as such, is necessarily good. There are only relative, secular structures subject to constant revision in the light of new human needs. There is in history a dynamic of evil as well as a dynamic of good. God's action is continually reshaping the order of human power, humiliating the proud and the rich and lifting up the oppressed. The crucifixion of Christ is the ultimate judgment on a self-protecting *status quo*, and the calling of the Church to be the pilgrim people of God is a continuing challenge to the securities of this world.

20. The Christian is therefore called to speak a radical "No" — and to act accordingly — to structures of power which perpetuate and strengthen the *status quo* at the cost of justice to those who are its victims. The task of bringing about effective social change, and of discerning in the protest of the poor and oppressed the relative historical justice at work is especially his. It may be his task to express the repentance to which he calls his own ruling group. Only then is he prepared for the witness he owes to the revolutionary: freedom from hatred — freedom to build a new world in which also the enemy will find a just place; freedom from self-righteousness — freedom to accept the give and take which must modify even revolutionary plans and power. For revolutions are also under the judgement when they make their cause absolute and promise final salvation.

21. *Second*, the Christian lives in the world by the hope of the final victory of Christ over the powers of this age. He therefore sees the struggle for justice and true humanity in our time under the sign of this hope. In the fulfilment of time all nature, all the forces of human society, and human life itself will be transformed in a way beyond the imagination symbolized in the Bible by the expression 'a new heaven and a new earth'. The Kingdom of God broke into human history with the coming of Christ and will extend over all men and over the whole of creation. In the war between the risen Lord and the demonic powers, the latter cannot be victorious. Jesus the Messiah has come and will come again, for the Jews and for the nations, and signs of his rule break into our time and transform the world. This transformation is, of course, never a simple completion of human plans and desires. It always brings a new perspective and insight to human relations. It often happens as a result of actions that had quite other motives. Nor can we speak of a continuing transformation of this world until it becomes the Kingdom of God. The world faces judgement and destruction in the future as well as progress and development. But because the Messiah who is God and Man has risen from the death to which perverted human power put him, Christians are called to work to transform human society at every point in the hope that God will use their work for good whether they succeed or fail.

22. The same applies to the building of human society where little order now exists, notably between the nations. The balancing of power, the construction of areas of common interest, their securing with institutions and regulations, backed by the power to coerce the violator, is a work of sober realism, undertaken in constant awareness of the destructive power of human selfishness. But it also takes place in hope which cannot be given in the trend of events themselves.

23. *Third*, the discernment by Christians of what is just and unjust, human and inhuman in the complexities of political and economic change, is a discipline exercised in continual dialogue with biblical resources, the mind of the Church through history and today, and the best insights of social scientific analysis. But it remains a discipline which aims not at a theoretical system of truth but at action in human society. Its object if not simply to understand the world but to respond to the power of God which is recreating it. The Christian cannot forever reserve judgement on the form of his obedience. He must act upon his world to the best of his knowledge in the belief that he is doing God's will. Christian theology is prophetic only in so far as it dares, in full reflection, to declare how, at a particular place and time, God is at work, and thus to show the Church where and when to participate in his work.

24. This involves theology in all the problems posed by the formation of ideologies. By ideology we mean a process quite different from a total system of ideas which is closed to correction and new insight. Ideology as we use it here is the theoretical and analytical structure of thought which undergirds successful action to realize revolutionary change in society or to undergird and justify its *status quo*. Its usefulness is proved in the success of its practice. Its validity is that it expresses the self-understanding, the hopes and values of the social group that holds it, and guides the practice of that group. Its inner problem is its relativity to the power struggle of that group, and the danger of cynicism on the one hand and fanaticism on the other, when the ideology's claim to be the truth for all men is challenged.

25. The relation of theology to the human situation offers help at this point. Theology reflects not only action but interaction between God's revelation and man's ideological understanding of his own condition and desires. Precisely in so far as the Christian is serious in seeking and acting on the command of God, believing and proclaiming it to be such, he becomes open to the correction of God out of his experience. Christians, like all human beings, are affected by ideological perspectives. But their witness is the way in which they show themselves to be constantly corrected in their encounter with God and their neighbours while acting on their faith.

26. *Fourth*, the Church is called, in the world, to be that part of the world which responds to God's love for all men, and to become therefore the community in which God's relation to man is known and realized. The Church is in one sense the centre and fulfilment of the world. In another it is the servant of the world and the witness to it of the hope of its future. It is called to be the community in which the world can discover itself as it may become in the future. When it does not fulfil this mission and reflects the prejudices of the world, as is often the case, it is not faithful to its calling.

COMMENTS BY WORKING GROUP MEMBERS ON PART II
(included at the request of the Working Group)

27. *From an American theologian :* Because of the emphasis on historicity and secularity, and also of the eschatological perspective, some precarious effort must be made to spell out the way in which — in the context of judgement

and resurrection in history — the issues of humanization and dehumanization are being raised in our societies at specific moments.

28. *From a Norwegian theologian :* The vocation of a Christian in the realm of the secular is elucidated by the New Testament concept of the Kingdom of God. The contemporaries of Christ understood the Kingdom as such in political terms, and the rôle of the Messiah was conceived in the image of a revolutionary leader. In refusing to be a Messiah of this pattern, the Master clearly demonstrated for all times that his Gospel neither will nor can conquer the world by political means. Therefore, Christians should frankly distinguish between the activity of promoting Christianity through proclaiming the coming of Christ, and the kind of social commitment in which they themselves — under the obligation of a Christian responsibility — choose to engage.

29. The specific contribution of Christianity to the formation of an ethic for tomorrow is to confront man in his actual situation with its basic vision of human belonging-together through creation, fall and redemption, thus unveiling his prejudices and complacency and stating clear demands for changes in attitudes and behaviour. A man who is justified by faith in Christ no longer needs to struggle to justify himself. He is free to face his sin, admit his guilt, and enter into a life of never-ceasing departure and renewal, and he is free and — by the very virtue of this freedom — obliged to love and serve his neighbour in accepting himself as loved and served by Christ. This vision brings an understanding of the whole of mankind as included in the sacrifice of Christ, and of ourselves as members of his holy body given for the world.

30. This means that in the field of secular activities a Christian is primarily concerned with his neighbour, and that his dealings with ideologies, programmes and organized movements are subject to this primary concern. He is called to use his intelligence, knowledge and skill to protect and to improve the conditions of his fellow men, and to cooperate in actions aiming at this to the best of his understanding. Although the choices he must make may be subject to errors — because of circumstances and interrelations which he cannot take fully or truly into account — and therefore cannot be launched as a general obligation for all Christians, for himself they may become a divine imperative which he is not allowed to disobey.

31. The Church has an obligation to remind its members of their civil vocation under the conditions here underlined, and to encourage them to take a stand on issues where their attitude can influence the outcome, without prescribing this or that type of engagement as the only possible one. But in addition to this, the Church as such is called to take a stand when attitudes or circumstances

prevailing (or threatening to prevail) in society violate human dignity and fellowship. Although in history the guiding hand of God is hidden and can be discerned only through the venture of faith, in some historical situations the humanity of man is so clearly at stake, that the Church as a body must speak to society on behalf of the oppressed. Churches, groups and individuals who defend violations, thus refusing to see and to denounce the sinful attitudes at the base of social sin, set themselves outside the fellowship of Christian witness.

III. THEOLOGICAL ISSUES IN RACIAL AND ETHNIC RELATIONS

32. There is no biblical basis for holding that race distinction is rooted in creation. It should therefore not be put in the same category as the male-female distinction. The former has arisen in the course of history, whereas the latter belongs to creation itself.

33. This historical-cultural distinction has, however, often been absolutized by men, who have sought a false self-identity in racial forms. This idolization of race has in some cultures become the basis for one race seeking to oppress and dominate others whom they consider inferior. Such idolatry, or group self-deification which is the consequence of human sin, oversteps creaturely limitations and defies God.

34. At this moment of history, the white race dominates the world economically and politically. This domination prevents the development of authentic human community both in nations and on an international level. Christians should be passionately concerned that this pattern of domination be broken down, in order that a more truly human society may be built. Christian theology has the responsibility to see this situation in historical perspective and to discern the need to destroy this idolatrous structure in order that God's purposes in history may be advanced.

35. Reconciliation in this context cannot be mere sentimental harmonizing of conflicting groups. It demands sacrifice. It demands identification with the oppressed. It demands determination to break down the unjust pattern. It should restore the dignity of the oppressed. Changes in personal attitudes and reconciliation of individuals are of fundamental importance, but nothing less than structural change can create a pattern of justice in which the dignity and freedom of all will be assured.

36. It is not enough for churches and groups to condemn the sin of racial arrogance and oppression. The struggle for radical change in structures will inevitably bring suffering and will demand costly and bitter engagement. For Christians to stand aloof from this struggle is to be disobedient to the call of God in history. The meaning of the Cross for our time can be nothing less than this.

IV. CONCLUSIONS ADOPTED BY THE CONFERENCE

37. It is our conclusion that as a part of its basic task of expressing faithfully in our time the meaning of God's revelation, theology should continue to re-examine its own formulations in the light of dialogue with other disciplines of thought and of the new social experience which Christians share with all men. We commend to the churches and to the World Council of Churches especially the following questions and encounters which should be pursued in order to clarify the meaning of a responsible society today:

38. Since this conference was not able to discuss adequately its theological orientation, we recommend that the WCC plan a consultation to make a theological evaluation of the conference report, giving special attention to:

a) the measure in which a Christian social ethic can and should make use of notions that are not directly derived from Scripture and Tradition;

b) the place of situational or contextual ethics in Christian social thought, and its clarification in the perspective of eschatology;

c) the complementary and dialectical relationship between a rigorous ethic of purity and the ethics of effectivity and compromise, as well as problems posed by both.

39. Continuing dialogue with natural scientists is needed to clarify the character of man's knowledge of the physical world (nature or creation) and his responsibility in it.

40. Man's responsibility for the vast increase in technological and scientific power needs to be explored in the light of his own human nature and his stewardship of the grace and plan of God for his creation. This should be a dialogue between scientists, technologists, men of industry and government, and theologians.

41. The Christian hope for the renewal of all things in the coming of Christ

needs to be continually related, in solidarity with men of political action, to the goals, ambitions, and fears of nations and to international order. Specifically we recommend :

a) the search for new insight into the Christian's rôle where revolutionary action appears to masses of people to be the only path to justice and new life on earth ;

b) study of the constructive meaning of national and cultural self-identity, and its contribution to world-wide responsible society ;

c) an earnest effort to discern the relation before God which wealthy and powerful nations should have with peoples who are relatively poor and powerless, and the obstacles that stand in the way of this relation ;

d) the pursuit of Christian insight into viable forms of flexible and creative international and peaceful change.

42. There is need for reflection on the character of Christian responsible action in situations of violence where existing institutions directly or indirectly exert violent pressures on men, and where some Christians are resorting to force as the only way they see to bring about change.

43. The relation between the structures of Christian thought and the various other combinations of theoretical analysis and strategy for social action, sometimes known as ideologies, needs to be further explored. This has three sides :

a) As this report shows, there is no agreement among Christians themselves on the degree to which analysis and action in Christian ethics itself must wrestle with ideological bias.

b) A direct dialogue is possible between Christians and advocates of non-Christian social ideologies. Specifically we urge that the World Council of Churches seek to initiate an informal dialogue with Marxists, on an international basis, in each region of the world. We believe this will increase possibilities of cooperation between Christians and non-Christians, irrespective of their ideologies, for the furtherance of peace and progress for all mankind.

c) We also recommended that the World Council of Churches encourage informal dialogue with right-wing ideologists.

44. Theological interaction with the struggle against racial inequality must go beyond assertions of the equal rights of races to explore the character of the new community, ethnically plural but racially one, which is God's purpose for men, and also beyond the means of working for this community.

45. The character of both the distinction from and solidarity with all men to which the Church is called, needs careful explication, not only in theological ecclesiology itself, but, with the help of sociologists and other critics, in each social situation where the Church exists as minister and witness.

C. THE CHURCH'S ACTION IN SOCIETY

1. In the midst of the changing world, Christians are called to witness to their faith in Jesus Christ. They are called to do this individually, personally, and also to manifest their responsibility for the life of their brethren by corporate acts.

2. We are overwhelmed by the complexity of both tasks — how to help people discern the meaning for individual concern and commitment of these vast and powerful forces, and how to shape the life of our churches so that they may be instruments of God's justice and grace in the world.

3. This is not to say that all of God's will for the world is mediated through the churches, but that the forms of action which the church takes in the world must be true ministries addressed to the real needs and conditions of men. These needs and conditions do not constitute the gospel, but they should determine at least in part the words and acts through which the gospel is revealed.

4. There is very widespread feeling in the churches that their present structures on nearly every level — congregational, metropolitan, regional, national and international — are not adequate channels for the contemporary ministry of the Church.

5. Some say that the central problem is that Christians do not discern clearly what are the social implications of the Gospel in these times, others that we cannot know the relevant word because we are shut off by our accustomed ways of doing things from the places where the decisive acts of our times are occurring.

6. What are some of the shapes and forms of ministry through which Christians must now work? In dealing with this question, we must recognize that our world is so diversely organized that different levels of agency are necessary.

If we are to be a serving community, we must be ingenious and imaginative in adopting a variety of organizational patterns. Moreover, we must abandon the idea that some forms of Church organization are in themselves superior structures of ministry because they have longer histories. The test of the ministries should be faithfulness to Christ and the needs of men. Some of the ancient shapes of diakonia are still viable, some could be made so, and others may need to be abandoned in favour of new forms.

7. Nine propositions for Christian action seem to emerge from the Conference discussion :

a) The alleviation of human suffering and achievement of the abundant life for all have a primary claim on Christian bodies. This must include energetic work towards the elimination of the social causes of suffering as well as care for the victims of injustice and misfortune.

b) The concern for just relationships in society is one aspect of the compassionate ministry. This passion for equity in political, social and economic structures has both a preventive and healing function.

c) Corporate ecumenical planning and action are desirable in attacking the problems of suffering and injustice. The Christian community is strengthened by common ministries of action. We rejoice that increasingly this is possible with all parts of the Church (including Roman Catholics).

d) Cooperation should be established with other groups in the community in building programmes of action which have human need and injustice as their priority concern.

e) Churches are also urged to take the initiative in gathering men and women from the whole community to clarify issues of social responsibility of concern to them. Often specialists in the many areas of community problems rarely have the opportunity to think together about how these can be attacked. They should be brought together by the Church and then go back to work at the problems in the fabric of society.

f) The Church should encourage the training of its people in responsible participation as citizens. It must support laymen who are engaged in critical struggles for human values in the public arena. In addition, the place of Christian social ethics in theological studies for both laity and clergy should be enlarged and this concern should be made an integral part of Christian education at every level.

g) The most viable structures of Christian action seem to emerge from situations where felt need, leadership and the support of some part of the Christian community come together and are vitalized by the work of the Holy

Spirit. It is therefore not possible to lay down very helpful blue-prints of the way the Church should act in specific situations [1].

h) It is imperative that the World Council of Churches develop a systematic, detailed analysis of the various attempts of the Church to live in the public arena so that this may be shared widely and regularly in many countries. Only through careful case studies, which include an ecumenical evaluation, will we begin to learn from one another.

i) The fact that society is maintained by law, institutions and coercive power, as well as by loyalty and affection, must not be evaded by the Churches. If the Christian community wishes to live out its faith in the world-wide community, it must put its weight on the side of the oppressed. However, the strength of its witness must not be used to enhance its own prestige and security. Its most telling power resides in its vulnerability, its willingness to risk its reputation, its wealth, its status, even its life for the sake of the needy and the poor.

CONCLUSIONS

8. This Conference has challenged us deeply with the urgent necessity for Christian Churches and our nations to strive for international economic justice in relation to their historic concern for world peace and social justice. We have become increasingly aware of the plight of the developing nations which comprise more than two thirds of the world's population, and yet have access to only one fourth of the world's resources. We also realise that if the present trend towards widening the gap between the rich and poor nations is not arrested and reversed, the very peace and stability of the world will be threatened.

9. We Christians must be filled with shame and penitence at our failure to meet this crucial challenge of our time. Therefore we call upon our churches to give urgent attention to this task and to evolve effective instruments to educate public opinion, to mobilise resources, and to strengthen efforts by secular, governmental and international bodies for this purpose.

---

[1] A number of pioneering ministries developing in the areas where new action is needed were listed by the Working Group as illustrations. This list is recorded in the minutes of the Conference.

10. We are convinced that the World Council of Churches has an immense responsibility in this area. We recognise the efforts that are being made by the DICARWS to meet human need, by the CCIA in the field of international political justice and by and Department on Church and Society in the field of social studies. However, we realise that none of these agencies within the World Council of Churches is sufficiently equipped nor even adequately mandated to make a concerted effort to deal with the problems of economic structures. Philanthropy at best can only be a balm for economic ills and at worst an opiate to postpone economic revolution. Mere concern for political justice is empty of meaning if it is not integrally related to a concern for economic justice. The development of social and economic studies, such as are being carried on through the Department on Church and Society and the Committee for Specialized Assistance to Social Projects of the WCC, has to be combined with a process of social education and social action.

11. *Therefore we recommend :*

1) that the World Council of Churches take immediate and effective steps towards *a)* providing an ecumenical forum for continuing conversation on international economic issues ; *b)* expressing the concern of the churches for international economic justice ; *c)* helping churches in the affluent societies to quicken the conscience of their nations to increase their efforts for international aid up to a target of at least 2% of the gross national product and to improve the existing trade systems and capital investments so they are more conducive to economic growth and justice in developing nations ; *d)* helping Churches in the developing countries to encourage the growth of the viable economic structures required for rapid economic growth ; and *e)* making common cause with other international bodies in developing more just international economic structures and relationships.

2) that the World Council of Churches develop a systematic detailed analysis of the various attempts to live the life of the Church in the public arena.

APPENDICES

Appendix I

LIST OF PARTICIPANTS

ABESSER, Dr. Ernst-Wilhelm
Medical Doctor
Evangelisch-Lutherische Kirche
(Evangelical Lutheran Church)
DDR (East Germany)

ADEGBOLA, Rev. Adeolu
Principal, United Theological College
Methodist Church of Nigeria
Nigeria

ADEMOLA, Dr. George A.
Federal Ministry of Health
Acting Principal Health Officer in the Federal Ministry of Health
Church of the Province of West Africa (Anglican) Nigeria

ADHIKARI, Mr. Sudhir
Research Chemist
Baptist Church Pakistan

ADLER, Frl. Elisabeth
Study Director, Evangelical Academy
Evangelische Kirche der Union
(Evangelical Church of the Union)
DDR (East Germany)

AGAPITIDIS, Professor Sotirios
Professor of Economics of the Polytechnic School of Athens
Church of Greece Greece

AGBORAW, Mr. Henry N.
Accounting Department
Government of West Cameroon
Presbyterian Church in West Cameroon Cameroon

ALAMO PRADAS, Mr. Juan
Professor of Accountancy
Spanish Evangelical Church Spain

ALDECOA, Mr. Venancio D. Jr.
Lawyer, City Councillor
United Church of Christ in the Philippines Philippines

ALEXIS, His Excellence Archbishop (Ridiger)
Archbishop of Tallinn and Estonia
Russian Orthodox Church USSR

ALUKO, Dr. S. A.
Senior Lecturer and Head of Department of Economics
University of Nigeria
Church of the Province of West Africa (Anglican) Nigeria

ALVA, Mrs. Violet
Lawyer and Deputy Chairman, Rajya Sabha (Upper House or Council of States)
Government of India
Church of India (Anglican) India

AMISSAH, Mr. Samuel H.
General Secretary
All Africa Conference of Churches
Methodist Church Ghana

AMOS Djoro, His Excellency, Ernest
Ambassador of the Ivory Coast to the Federal Republic of Germany
Methodist Church Côte d'Ivoire

VAN ANDEL, Dr. Pietet
Theologian, Secretary
Department of Church and Society
Netherlands Reformed Church
Netherlands

ANDRIAMANJATO, Pastor Richard
Deputy in the National Assembly of Madagascar
Mayor of Tananarive
Eglise évangélique de Madagascar
(Evangelical Reformed Church of Madagascar) Madagascar

ANTHONY, His Eminence
Metropolitan (Blum)
Metropolitan of Souroj
Exarch of Moscow Patriarchate in London and Paris
Russian Orthodox Church UK

ARAYA, Rev. Professor Samuel E.
Director of Ecumenical Study Community in Santiago
Methodist Church Chile

ASSAD, Mr. Assad Abd El Moutigalli
Businessman
Coptic Evangelical Church
Synod of the Nile UAR

ASSAD, Mrs. Maria Assad Moutigalli
YWCA leader
Coptic Orthodox Church UAR

ATHANASIUS, Rt. Rev. Bishop
Professor of New Testament
Coptic Orthodox Church UAR

AUSEJO, Miss Luz
College Teacher
United Church of Christ in the Philippines Philippines

BAIRD, Mr. Hal
Manufacturer's Representative
Presbyterian Church, US USA

BALLS, Rev. E. G.
Parish Minister
Church of Scotland UK

BARTHA, Bishop Dr. Tibor
President of the General Synod
Reformed Church of Hungary
Hungary

BENNETT, Rev. Professor John C.
Professor of Social Ethics and
President of Union Theological
Seminary, New York
United Church of Christ USA

BENNETT, Mr. Walker G.
Director of Systems Engineering
Northrop Space Laboratories
Lutheran Church in America
USA

BERTON, Rev. Norberto
Minister
Evangelical Waldensian Church
Argentina

BIELER, Pastor André
Lecturer in Economics
University of Geneva
Eglise nationale protestante
de Genève
(National Protestant Church
of Geneva) Switzerland

BIKANGAGA, Mr. John
Constitutional Head of Kigezi
District
Church of the Province of Uganda
Uganda

BILHEIMER, Rev. Dr. Robert S.
Director of the Advisory Committee
on Peace of the National Council
of Churches (USA)
United Presbyterian Church
in the USA USA

BLANCHARD, Mrs. Juliet S.
Lecturer and Writer
United Presbyterian Church
in the USA USA

BLARDONE, Professor Gilbert
Director of the "Chronique
sociale de France"
Roman Catholic Church France

BLEAKLEY, Mr. David W.
Educationalist, Head of Department
of Social Studies,
Methodist College, Belfast
Church of Ireland UK

BLOUGH, Professor Roy
Economist, Professor of
International Business,
Columbia University, New York
Church of the Brethren USA

BLOY, Rev. Myron B.
Episcopal Chaplain at Massachussetts
Institute of Technology
Protestant Episcopal Church USA

BOIT, Miss Dorcas C.
Teacher
Deputy Director, National Council
of Social Service, Kenya
Church of the Province of East
Africa (Anglican) Kenya

BOKELEALE, Rev. Jean B.
Secretary and Legal Representative
of the Disciples of Christ in the
Congo
Disciples of Christ in Congo Congo

BOROVOY, Archpriest Vitaly
Professor of the Academy
of Theology in Leningrad
Russian Orthodox Church USSR

BOUEVKY, Mr. Alexis
Secretary of the Department
of Foreign Affairs of the Moscow
Patriarchate
Russian Orthodox Church USSR

BOULDING, Professor Kenneth E.
Professor of Economics,
University of Michigan
Society of Friends USA

BRASH, Dr. Donald T.
Economist
Presbyterian Church
of New Zealand New Zealand

VON BRÜCK, Oberkirchenrat Ulrich
Pastor
Evangelische Kirche in Deutschland
(Evangelical Church in Germany)
DDR

BUKASA, Rev. Samuel
Director of Inter-Church Aid, Congo
Protestant Council
Eglise presbytérienne
(Presbyterian Church) Congo

BUNCH, Miss Charlotte Anne
Student
Vice President, National Student
Christian Federation
Methodist Church USA

BURGELIN, Professor Henri
University Professor
Eglise réformée de France
(Reformed Church of France)
France

BURTON, Mr. George C.
Retired ; formerly with Department of External Affairs of the New Zealand Government
Methodist Church of New Zealand
New Zealand

CALHOUN, Rev. Dr. Malcolm P.
Secretary
Division of Christian Action
United Presbyterian Church in the USA
USA

CARR, Very Rev. Burgess
Canon, Trinity Cathedral
Monrovia, Liberia
Episcopal Church
Liberia

CASTILLO-CARDENAS, Rev. Gonzalo
Executive Secretary
Latin American Presbyterian Co-operation Committee
Presbyterian Church
Colombia

CASTRO, Rev. Emilio
General Secretary, Commission for Latin American Evangelical Unity (UNELAM)
Methodist Church
Uruguay

CECCON, Mr. Claudius
Architect
Methodist Church
Brazil

CEPEDA, Dr. Rafael
Pastor and Theologian
Presbyterian Church
Cuba

CESAR, Mr. Waldo A.
Journalist and student of sociology
Deputy Regional Secretary of the Latin American Commission on Church and Society
Presbyterian Church
Brazil

CHANG, Mr. Hong Sik
Industrialist
Korean Methodist Church
Korea

CHENG, Rev. Professor John E. Y.
Professor of Church and Society
Taiwan Theological College
Presbyterian Church in Formosa
Taiwan

CONSTANTELOS, Rev. Professor Demetrios
Assistant Professor of History, Holy Cross Theological School
Ecumenical Patriarchate of Constantinople
USA

CONTERIS, Mr. Hiber
Secretary for Studies and Publications
Latin American Commission on Church and Society
Methodist Church
Uruguay

CORDIER, Mr. Andrew W.
Professor at the School of International Affairs, Columbia University
Commissioner for the Commission of the Churches on International Affairs
Church of the Brethren
USA

CORLETT, Miss Sue
Student
Canada

CORT, Mr. David A.
Lawyer, Assistant General Counsel Pittsburgh Plate Glass Co.
United Presbyterian Church in the USA
USA

COSTA, Professor Esdras Borges
Research Sociologist, School of Sociology, University of Sao Paulo
Presbyterian Church
Brazil

COVARRUBIAS, Professor Adolfo
General Secretary
Student Christian Movement of Chile
Presbyterian Church
Chile

CRAWFORD, Dr. George
Physicist
Methodist Church
USA

DAHLEN, Senator Olle
Political Scientist
Member of Parliament
Mission Covenant Church of Sweden
Sweden

DALLAL, Dr. Eduardo
Psychiatrist
Methodist Church
Mexico

DANIEL, Rev. Henry
Minister
Church of South India
India

DANTINE, Professor Dr. Wilhelm
Professor of Political and Social Ethics
Evangelische Kirche A.U.H.B. in Österreich (Evangelical Church of the Augsburg and Helvetic Confession)
Austria

DASGUPTA, Mr. Biplab
Lecturer, University of London
India

DELIKOSTOPOULOS, Dr. Athan
Theologian, Writer
Ecumenical Patriarchate
Church of Greece
Greece

DESUEZA, Rev. Edmund F.
Minister
Director of Secondary School
Episcopal Church
Dominican Republic

DITMANSON, Dr. Harold
Professor of Theology
American Lutheran Church USA

TEN DOORNKAAT KOOLMAN, Dr. Hans
Minister, Theologian
Reformierte Landeskirche
(Reformed Church) Switzerland

DUMAS, Professor André
Professor of Theology
Eglise réformée de France
(Reformed Church of France)
France

EBERTOVA, Frau Dr. Anezka
Lecturer in Social Theology at
Jan Hus Theological Faculty
Prague
Czechoslovak Church
Czechoslovakia

EDINBOROUGH, Mr. Arnold
Publisher and Editor
Anglican Church of Canada
Canada

ELLUL, Dr. Jaques
Professor
Eglise réformée de France
(Reformed Church of France)
France

D'EPINAY, Mr. Christian Lalive
Sociologist, Assistant Professor in
Sociology, University of Geneva
Eglise nationale protestante
de Genève
(National Protestant Church
of Geneva) Switzerland

ESPIRITU, Dr. A. C.
Economist, Businessman
Methodist Church Philippines

EVANS, Lieutenant Commissioner F. A.
Salvation Army Officer
Salvation Army UK

EVERINGTON, Mr. Kenneth H.
Regional Secretary, Christian Aid
Church of England UK

FALS-BORDA, Dr. Orlando
Sociologist, Dean of School
of Sociology,
National University of Colombia
Presbyterian Colombia

FECIORU, Rev. Fr. Demeter
Councillor of the Patriarch
Rumanian Orthodox Church
Rumania

FELLER, Frl. Elisabeth
Industrialist
Reformierte Kirche der Schweiz
(Reformed Church of Switzerland)
Switzerland

FERNANDES, Mr. Rubem César
Student of History Brazil

FERNANDO, Mr. E. Lionel
Superintendent of Prisons
Methodist Church in Ceylon
Ceylon

FLETCHER, Rev. Prof. Joseph F.
Theologian
Professor of Social Ethics
Episcopal Church USA

FRANCO, Mr. Leonardo
Lawyer
Secretary for Latin America, World
Student Christian Federation
Methodist Church Argentina

FRANSSEN, Dr. H. M.
Member of Parliament
Netherlands Reformed Church
Netherlands

GARCIA, Rev. Carlos
Lawyer and Minister
Baptist Church Peru

GARCIA, Prof. Néstor
Professor of Philosophy, General
Secretary of Student Christian
Movement in Argentina
Baptist Church Argentina

GARMATIS, Very Rev. Iakovos
Prof. of Greek Theological School
Brookline, Mass.
Ecumenical Patriarchate USA

GASSER, Dr. Christian
Industrialist
Reformierte Kirche des Schweiz
(Reformed Church of Switzerland)
Switzerland

GEORGE, Dr. M. P. C.
Medical Doctor, Social Worker
Orthodox Syrian Church
of the East India

GIBBONS, Rev. Dr. Ray
Executive Director, Council for
Christian Social Action
United Church of Christ USA

GOLLWITZER, Prof. D. Helmut
Professor, Theological Seminary
Evangelische Kirche der Union
(Evangelical Church of the Union)
Germany

GOWLAND, Rev. A. J.
Executive Secretary, Board of
Evangelism and Social Action
Presbyterian Church
in Canada Canada

DE GRAFT-JOHNSON, Mr. K. E.
University Lecturer, Acting Dean, Faculty of Social Studies, University of Ghana
Methodist Church — Ghana

GREEN, Mrs. Edith
Member of United States Congress
International Convention of Christian Churches
(Disciples of Christ) — USA

GRUSON, Professor Claude
Director General, National Institute of Statistics and Studies in Economics
Eglise réformée de France
(Reformed Church of France) — France

HABIB, Mr. Gabriel
Youth and Student Work Secretary for the Middle East of the WSCF and the WCC Youth Department
Greek Orthodox Patriarchate of Antioch — Lebanon

HABTE MARIAM, Mr. Like Seltanat
Dean, Holy Trinity College
Ethiopian Orthodox Church — Ethiopia

HAKIM, Dr. Amin
Medical Doctor
Coptic Orthodox Church — UAR

HALD, Rt. Rev. Haldor
Theologian
Church of Denmark — Denmark

HALES, Mr. H.
Regional Sub-Director of Taxation
Government of Algeria
Methodist Church — Algeria

HAM, Rev. Dr. Adolfo
Professor of Philosophy, Theologian
Baptist Church — Cuba

HAN, Prof. Bai Ho
Assistant Professor of Political Science
Presbyterian Church — Korea

HASELDEN, Mrs. Elizabeth Lee
Teacher, Housewife
Baptist Church
American Baptist Convention — USA

HAVICE, Dr. Doris W. (Mrs.)
Teacher, Academic Dean
United Church of Christ — USA

HEIDLER, Oberkirchenrat Fritz
Pastor
Evangelische Kirche in Deutschland
(Evangelical Church in Germany) — DDR (East Germany)

HENRIQUEZ, Dr. Clodomiro
Lawyer
Dominican Evangelical Church — Dominican Republic

HEUSER, Dr. Siegfried Emanuel
Economist, Accountant, Member of Parliament
Evangelical Church of Lutheran Confession in Brazil — Brazil

HEYDE, Dr. Peter L.
Director of Social Work
Evangelische Kirche von Westfalen
(Evangelical Church of Westphalia) — Germany

VON HEYL, Kirchenrat Cornelius A.
Jurist
Evangelische Kirche in Deutschland
(Evangelical Church in Germany) — Germany

HILKERT, Mr. Robert N.
Bank Manager
United Presbyterian Church in the USA — USA

HINES, Rt. Rev. John E.
Presiding Bishop
Protestant Episcopal Church — USA

HINZ, Dr. Erwin H.
Sociologist
Evangelische Kirche der Union
(Evangelical Church of the Union) — DDR (East Germany)

HOFFMAN, Prof. Dr. Erich
Agriculturalist, Professor
Evangelische Kirche in Deutschland
(Evangelical Church in Germany) — DDR (East Germany)

HOLLISTER, Prof. Barrett
Professor of Political Science and Director of International Studies
Antioch College
(Society of Friends) — USA

HUTCHINSON, Mrs. Moira
Student of Political Science
United Church of Canada — Canada

IBIAM, Sir Francis A.
Advisor to the Government of Eastern Nigeria
Presbyterian Church of Nigeria — Nigeria

IGE, Mr. 'Bola
Barrister-at-Law
Church of the Province of West Africa — Nigeria

IISAKA, Prof. Yoshiaki
Professor of Law, Gakushuin University
United Church of Christ in Japan
Japan

ILBAWI, Mr. Edmund M.
Businessman
Evangelical Synod of Syria and Lebanon
Syria

IRINEE, Bishop (Susemil)
Bishop of West Germany
Russian Orthodox Church
Germany

ISHII, Rev. Masami
Minister, Lecturer in Dogmatics and Christian Ethics, Theological College
Evangelical Lutheran Church
Japan

ISTEERO, Rev. Albert
General Secretary, Near East Council of Churches
United Presbyterian Church
Lebanon

JAMES, Rev. Frederick C.
Minister
African Methodist Episcopal Church
USA

JENKINS, Rev. David E.
University Lecturer and Chaplain
Church of England
UK

JOHNSON, Dr. Byron L.
Professor of Economics
University of Colorado
United Church of Christ
USA

JONES, Jr., Dr. Tracey K.
Minister, Associate General Secretary, World Division, Board of Missions
Methodist Church
USA

JUSTIN, Most Rev. Archbishop (Moisescu)
Archbishop of Iasi and Metropolitan of Moldova
Rumanian Orthodox Church
Rumania

JUVENALIY, Bishop (Pojarkov)
Moscow
Russian Orthodox Church
USSR

KAESTLI, Mr. Jean-Daniel
Student of Theology
Eglise nationale protestante de Genève
(National Protestant Church of Geneva)
Switzerland

KÁLDI, Bishop Zoltán
Bishop
Lutheran Church of Hungary
Hungary

KALE, Rt. Rev. Seth Irunsewe
Minister, Bishop of Lagos
Church of the Province of West Africa
Nigeria

KANG, Rev. Dr. Won-Yong
Minister, Director of Korea Christian Academy
Presbyterian
Korea

KAREFA-SMART, Mrs. Rena
Educator
African Methodist Episcopal Zion Church
Sierra Leone

KIBIRA, Bishop Josiah M.
Minister, Theologian
Lutheran Church
Tanzania

KILDAHL, Dr. John P.
Psychologist
American Lutheran Church
USA

KIM, Rev. Dr. Chai Choon
Minister
Presbyterian Church
Korea

KIM, Rev. Choon Young
Minister, Secretary for Inter-Church Aid and Church and Society of NCCK
Korean Methodist Church
Korea

KIRK, Mr. Peter
Member of Parliament
Church of England
UK

KITAGAWA, Dr. Daisuke
Executive Secretary, College and University Division, Episcopal Church
USA

KLINGER, Dr. George
Metropolite Orthodoxe de Varsovie et de toute la Pologne
Orthodox Church of Poland
Poland

KOHNSTAMM, Mr. Max
Vice-President of the Action Committee for the United States of Europe
President of the European Community Institute for University Studies
Netherlands Reformed Church
Netherlands

KRIKORIAN, Rev. Dr. Mesrob K.
Vicar of the Armenian Church in Vienna for Austria and Germany
Armenian Apostolic Orthodox Church
Syria

KRIVOHLAVY, Dr. Jaro
Psychologist
Evangelical Church of Czech Brethren
Czechoslovakia

KUIN, Dr. Pieter
Economist, Company Director
Remonstrant Brotherhood
Netherlands

KURIEN, Dr. Christopher T.
Professor and Head of Department of Economics
Church of South India India

LACEY, Miss Janet
Social Worker, Director of Christian Aid
British Council of Churches
Church of England UK

LAGUNZAD, Jr. Rev. Professor Ciriaco,
Minister, Head of Department of Practical Theology
Union Theological Seminary
United Church of Christ
Philippines

LAHAM, Mr. Albert
Lawyer
Greek Orthodox Patriarchate of Antioch Lebanon

LAMBRENIDES, Mr. John
Lawyer and General Secretary
Ecumenical Committee for Social Projects in Greece
Church of Greece Greece

LANDSMAN, Rev. Frederik H.
Minister, Secretary
Netherlands Reformed Church
Netherlands

DE LANGE, Dr. Henrik M.
Economist, Director of Academic Institute for Fundamental Training in Industry
Remonstrant Brotherhood
Netherlands

LARSON, Professor Arthur
Lawyer, Professor of Law and Director of Rule of Law Research Centre
Duke University
Lutheran Church USA

LATUIHAMALLO, Dr. Peter
Member of Parliament
Professor in Theological Seminary
Protestant Church in Indonesia Indonesia

LAUFFER, Professor Max A.
Biophysicist, Professor of Biophysics
University of Pittsburgh
United Presbyterian Church in the USA USA

LAWTON, Rev. J. Kenneth
Minister, Secretary of Social Responsibility Department, BCC
Methodist Church UK

LAZARETH, Professor William H.
Theologian, Dean and Professor of Systematic Theology
Lutheran Church in America USA

LEE, Mr. Jerome
Engineer
Presbyterian Church of Formosa Taiwan

VAN LEEUWEN, Dr. Arend Th.
Theologian
Director "Kerk en Wereld"
Netherlands Reformed Church
Netherlands

LEIGH, Mr. Michael B.
University Teacher, Post-graduate student in Political Science
Methodist Church of Australia
Australia

LEMOS, Mr. George
Businessman
Church of Greece Greece

LESSA, Rev. Helcio da Silva
Minister
Baptist Church Brazil

LETTS, Rev. Dr. Harold C.
Minister, Secretary for Social Action
Lutheran Church in America USA

LIGGETT, Rev. Dr. Thomas J.
Minister, Executive Secretary, Department of Latin America
United Christian Missionary Society
International Convention of Christian Churches (Disciples of Christ) USA

LIMA, Dr. Enaldo
Medical Doctor, Member of State Parliament
Presbyterian Church of Brazil
Brazil

LINDER, Mr. Clarence H.
President of Engineers Joint Council
Reformed Church in America USA

LOCHARD, Pastor Jacques
Minister, General Secretary of "Christianisme social" and Secretary Department of Studies and Research
Protestant Federation of France
Eglise évangélique luthérienne de France
(Evangelical Lutheran Church of France) France

LOCHMANN, Dr. J. M.
Professor of Theology
Evangelical Church of Czech Brethren Czechoslovakia

LOCKHART, Rev. Dr. Wilfred C.
Minister and Principal of United College, Winnipeg
United Church of Canada Canada

LÖNNING, Very Rev. Dr. Per
Minister, Dean of Cathedral
Church of Norway — Norway

LOOS, Dr. William A.
President, Council of Religion
and International Affairs
United Church of Christ — USA

LUNDQUIST, Mr. Olof F.
Student of Political Science
Church of Sweden — Sweden

LYON, Mr. Alexander W.
Member of Parliament — UK

MCCAUGHEY, Rev. Professor J. D.
Minister
Master of Ormond College
University of Melbourne
Presbyterian Church
of Australia — Australia

MCWORTER, Mr. Gerald A.
Student
University of Chicago — USA

MAKULU, Mr. Henry
Chairman
Public Service Commission
United Church of Zambia — Zambia

MALLO, Pastor Eugène
Minister, General Secretary
Federation of Evangelical Churches
and Missions in the Cameroon
and Equatorial Africa
Eglise évangélique du Cameroun
(Evangelical Church of Cameroon)
Cameroun

MARAMBA, Mr. Festus
Teacher, Post-graduate student
in Education
Methodist Church — Rhodesia

MARQUEZ BORDON, Mr. Epifanio
Stockbroker, Chartered Accountant
Presbyterian Church — Venezuela

MASIRE, Mr. Guett
Politician
Legislative Assembly
Congregational Church
Botswana

MATHEW, Mr. E. V.
Advocate, Supreme Court of India
Mar Thoma Syrian Church
of Malabar — India

MATTHEWS, Dr. Z. K.
Lawyer, Secretary for Africa
DICARWS, World Council
of Churches
Church of the Province
of South Africa — Botswana

MATHU, Mr. Alexander M.
Administrative Secretary
East African Common Services
Organization
Presbyterian Church
of East Africa — Kenya

MATSUSHITA, Dr. Masatoshi
President of Rikkyo University
Anglican Episcopal Church — Japan

MEAD, Dr. Margaret
Anthropologist
Curator of Ethnology,
American Natural History Museum
Episcopal Church — USA

MEHL, Rev. Professor Roger
Professor at the Theological Faculty
Strasbourg
Eglise réformée d'Alsace et de
Lorraine (Reformed Church of
Alsace and Lorraine) — France

MEKRESELASSIE, Mr. Gebre A.
Lecturer
Ethiopian Orthodox Church
Ethiopia

MELITON, His Eminence
the Metropolitan of Heliopolis
and Theira
Archbishop
Ecumenical Patriarchate
of Constantinople — Turkey

MENDES DE ALMEIDA, Dr. Candido
Antonio
Director of the Faculty of Political
and Economic Sciences
of Rio de Janeiro
Roman Catholic Church — Brazil

MIEGGE, Professor Mario
Professor of Philosophy
Waldensian Evangelical Church — Italy

MINTSA, Mr. Andre J.
Government Official
Evangelical Church of Gabon
Gabon

MINZ, Rev. Nirmal
Theological Teacher
Post-graduate student
Lutheran Church
India

MISKEVITCH, Arthur
Union of Evangelical Christian
Baptists of USSR — USSR

MONDLANE, Dr. Eduardo
Politician and Ethnologist
Presbyterian Church — Tanzania

MONTERROSO, Mr. Jorge E.
Lawyer. Professor at the Galvez University
Church of Central America
Guatemala

MOORE, Eleanor
Student
Methodist Church USA

MOREAU, Mr. André
Technical Engineer
Eglise chrétienne missionnaire belge (Belgian Christian Missionary Church) Belgium

MOSLEY, Rt. Rev. Dr. J. Brooke
Bishop
Episcopal Church USA

MOUDIOUGUINE, Archpriest Michel
Professor of the Academy of Theology in Leningrad
Russian Orthodox Church USSR

MÜLLER, Rev. Dr. Eberhardt
Theologian, Director of Evangelical Academy, Bad Boll
Evangelische Kirche in Deutschland (Evangelical Church in Germany)
Germany

MUELDER, Dean Walter G.
Dean and Professor of Social Ethics
Boston University School of Theology
Methodist Church USA

MUNBY, Mr. Denys
Professor of Transport Economics, Oxford University
Church of England UK

MZEMBE, Rev. Patrick C.
Minister, General Secretary, Church of Central Africa
Presbyterian Church Malawi

NABABAN, Rev. Dr. Soritua
Youth Secretary, East Asia Christian Conference
Protestant Christian Batak Church Indonesia

NAKHOSTEEN, Rev. Adle
Executive Secretary
British and Foreign Bible Society and American Bible Society
Evangelical Church of Iran Iran

NASIR, Mr. Musa
Economist and Politician
Anglican Church Jordan

NASSAR, Dr. Salwa C.
President, Beirut College for Women
Nuclear Physicist
Greek Orthodox Patriarchate of Antioch Lebanon

NAUDÉ, Rev. Dr. Beyers
Director, Christian Institute of South Africa
Netherlands Reformed Church
South Africa

NGCOBO, Dr. Selby B.
University Lecturer
University College of Rhodesia
Presbyterian Church of South Africa South Africa

NICODIM, The Most Rev. Metropolitan
Bulgarian Orthodox Church
Bulgaria

NICODIM, His Eminence
Metropolitan (Rotov)
Metropolitan of Leningrad and Ladoga
Russian Orthodox Church USSR

NICOLAESCO, Professor Dr. N.
Rector of the Theological Institute of Bucharest
Rumanian Orthodox Church
Rumania

NIEWIECZERZAL, Präses Jan
Superintendent
Präses des Polnischen Oekumenischen Rates
Evangelical Reformed Church of Poland Poland

NIILUS, Dr. Leopoldo J.
Lawyer
Secretary of the River Plate Study Centre (Argentine Section)
Lutheran Church Argentina

NISHIMURA, Rev. Kanichi
Minister, Member of Parliament
United Church of Christ
Japan

NOMENYO, Pastor Seth
Pastor
Eglise évangélique du Togo (Evangelical Church of Togo) Togo

NOTOHAMIDJOJO, Mr. Oeripan
Rector of Christian University
Christian Church in Java
Indonesia

NOVAK, Bishop Miroslav
Bishop-Patriarch
Czechoslovak Church
Czechoslovakia

OALA-RARUA, Mr. Oala
Trade Unionist, Chairman of National Political Party
Congregational Church
Papua — New Guinea

ODELL, Mr. Luis E.
General Secretary, Latin American Commission on Church and Society
Methodist Church Argentina

OOMEN, Miss Susie
Post-graduate student
Church of the Province of Uganda India

OPOCENSKY, Rev. Dr. Milan
Minister, Lecturer in Theology
Comenius Faculty
Evangelical Church of Czech Brethren Czechoslovakia

ORDNUNG, Mr. Carl
Teacher
Methodistenkirche (Methodist Church) DDR (East Germany)

ORDOÑEZ, Rev. Jacinto
Teacher in School for the Preparation of Methodist Workers
Methodist Church Guatemala

ORTON, Dr. Dwayne
Educator, Editor
Presbyterian Church USA

OTTLYK, Prof. Dr. E.
Professor in Theological Academy
Lutheran Church of Hungary
Hungary

PAIK, Dr. L. George
University President Emeritus
Chairman of Upper House in Korean Parliament
Presbyterian Church Korea

PAKYNTEIN, Mr. E. H.
Government Officer, Secretary to the Government of Assam
Presbyterian Church of Assam India

PANTSCHOWSKI, Prof. Ivan
Professor at the Theological Academy, Sofia
Bulgarian Orthodox Church
Bulgaria

PAPADOPOULOS, Mr. Antimos
Greek Orthodox Church Cyprus

PATIJN, Prof. Dr. C. L.
Jurist, Member of Parliament
Professor of Law, University of Utrecht
Netherlands Reformed Church
Netherlands

PAYTON, Rev. Dr. Benjamin
Executive Director
Commission on Religion and Race
National Council of Churches, USA
Minister
American Baptist Church USA

PET, Mr. Gerardo
Secretary of Social Action and Projects for Latin American Commission on Church and Society
Netherlands Reformed Church
Netherlands

PFEFFER, Prof. Dr. K. H.
Professor of Sociology
Evangelische Kirche in Deutschland (Evangelical Church in Germany)
Germany

PHILARETE, (Denissenko)
Archbishop of Kiev and the Ukraine, Kiev
Russian Orthodox Church USSR

PHILIMON, Rev. Father
Parish Priest
Coptic Orthodox Church UAR

PHILIP, Professor André
Political Scientist, Professor in Faculty of Law and Economic Sciences
University of Paris
Eglise réformée de France (Reformed Church of France)
France

PHILIPOS, Rev. Father
Coptic Orthodox Church UAR

PHILPOTT, Miss Florence L.
Social Worker, Executive Director
Canadian Association of Social Workers
United Church of Canada Canada

PITIRIM, Bishop (Netchaev)
Bishop of Volokolansk
Russian Orthodox Church USSR

POL, Dr. Gaston P.
Educator, Expert on Labor Law
Methodist Church Bolivia

POLANCO, Prof. Samuel
School of Law
University of Puerto Rico
Baptist Church Puerto Rico

PRATT, Mr. E. G.
Social Worker, Assistant Principal Probation Officer, London
Baptist Church UK

PRESTON, Rev. Canon Ronald H.
Minister and Theologian
Church of England UK

PRINCE, Mr. Nelson
Teacher, Member of the Inter-Church Aid Association of Dakar
Evangelical Church — Senegal

PROKUPEK, Dr. Ladislav
Scientific worker — Czechoslovakia

RÄTSEP, Rev. Kaide
Minister
Estonian Evangelical Lutheran Church — USSR

RAISER, Dr. Ludwig
Professor
Evangelische Kirche in Deutschland (Evangelical Church in Germany) — Germany

RAMALHO, Mr. Jether P.
Teacher, Executive Secretary of Internal Migration Study (ISAL)
Congregational Church — Brazil

REGIER, Rev. Dr. Jon L.
Minister, Associate General Secretary for Christian Life and Mission, NCC
United Presbyterian Church in the USA — USA

REMOLONA, Mr. I. J.
Labour Leader, Government Official
United Church of Christ in the Philippines — Philippines

RENDTORFF, Dr. Trutz
Theologian
Evangelische Kirche in Deutschland (Evangelical Church in Germany) — Germany

RICH, Dr. Arthur G.
Professor of Theology
Reformierte Landeskirche des Kantons Zürich (Reformed Church of Zürich) — Switzerland

RIEBEN, Professor
Centre de recherches européennes
Fédération des Eglises protestantes de la Suisse
Federation of Swiss Protestant Churches — Switzerland

RIEDEL, Oberkirchenrat Heinrich
Minister
Evangelische Kirche in Deutschland (Evangelical Church in Germany) — Germany

RIOS, Rev. Roberto E.
Minister
Methodist Church — Argentina

ROBSHAW, Mr. Peter L. A.
Executive Officer, Civic Trust
Church of England — UK

ROCOURT, Rev. Alain
Minister
Methodist Church — Haiti

ROLLIER, Prof. Mario A.
Professor of Chemistry
University of Milan and Turin
Waldensian Church — Italy

ROLSTON, Mr. M. A. Z.
Secretary, National Christian Council of India
United Church of Northern India — India

ROMBA, Mr. Elie
Tax Inspector, Associate Director of Taxation, Chad
Eglise évangélique (Evangelical Church) — Chad

ROW, Dr. W. Harold
Brethren Service Commission
Church Executive
Church of the Brethren — USA

RUMAMBI, Rev. W. J.
Politician
Protestant Church in Indonesia — Indonesia

SABANES, Mr. Carlos Manuel
Director of the Urban Center of the Methodist Church
Methodist Church — Argentina

SABEV, Todor
Professor at the Theological Academy, Sofia
Bulgarian Orthodox Church — Bulgaria

SALINAS, Mr. Mauricio
Agronomist
Baptist Church — El Salvador

SAMAROO, Rev. Bert
Minister
Presbyterian Church — Trinidad

SANGANA, Mr. Pierre
Government Official
Disciples of Christ
Church of Congo — Congo

DE SANTA ANA, Prof. Julio
Secretary of the River Plate Study Centre (Uruguay Section)
Methodist Church — Uruguay

SANTOS, Rev. Almir dos
Bishop
Methodist Church of Brazil — Brazil

SARKISSIAN, Rt. Rev. K.
Dean of Armenian Orthodox Seminary
Armenian Orthodox Church — Lebanon

SETILOANE, Rev. Gabriel M.
Minister, Secretary Commission on Youth, All Africa Conference of Churches
Methodist Church of South Africa
South Africa

SHAULL, Rev. Prof. Richard
Professor
Princeton Theological Seminary
United Presbyterian Church in the USA
USA

SIDJABAT, Dr. W. B.
Study Secretary
NCC in Indonesia
Protestant Christian Batak Church
Indonesia

SIMATUPANG, Mr. Tahi B.
Chairman, Department of Social Responsibility, NCC in Indonesia
Indonesian Christian Church
Indonesia

SIMEK, Dr. Paul
Jurist
Evangelical Church of the Czech Brethren
Czechoslovakia

SIMON, Dr. Helmut
President of the Supreme Fed. Court
Evangelische Kirche in Deutschland (Evangelical Church in Germany)
Germany

SOHN, Dr. Karl-Heinz
Economist, Businessman
Evangelische Kirche in Deutschland (Evangelical Church in Germany)
Germany

SOPPO-PRISO, Mr. Paul
Businessman
Eglise évangélique du Caméroun (Evangelical Church of Cameroon)
Cameroon

SØRENSEN, Asger
Secondary School Teacher
Church of Denmark
Denmark

SOTIRHOS, Mr. Michael
Interior Designer
Ecumenical Patriarchate of Constantinople
USA

SOZIGWA, Mrs. Monica J.
Social Worker
Tanzania

SPIKE, Rev. Robert W.
Minister, Professor of Ministry
University of Chicago
United Church of Christ
USA

STANFORD, Mr. Walter P.
Barrister, Speaker, Basutoland National Assembly
Church of the Province of South Africa (Anglican)
South Africa

STOYAN, Mr. Alexe
Pastor
Union of Evangelical Christian Baptists of USSR
USSR

SUMIYA, Prof. Dr. Kazuhiko
Sociologist, Professor in Rikkyo University, Tokyo
United Church of Christ
Japan

SYSIHARJU, Dr. (Mrs.) Anna-Liisa
Social Psychologist
Research Appointment at State Scientific Committee of Social Sciences
Church of Finland
Finland

TAKEDA CHO, Mrs. Kiyoko
Professor of Culture, International Christian University, Japan
United Church of Christ in Japan
Japan

TAKENAKA, Prof. Masao
Professor of Social Ethics
Doshisha University
United Church of Christ in Japan
Japan

TAN, Mr. Goan Tiang
University Teacher
University of Indonesia
Indonesian Christian Church
Indonesia

TAYLOR, Bishop P.
Bishop
Methodist Church
USA

TERRILL, Mr. Ross
Graduate Student in Political Science
Presbyterian Church of Australia
Australia

THOMAS, Rev. Arthur
Minister, Director of Delta Ministry
Methodist Church
USA

THOMAS, Mr. M. M.
Director, Christian Institute for the Study of Religion and Society
Mar Thoma Syrian Church of Malabar
India

THUNBERG, Dr. (Mrs.) Anne-Marie
Editor, Social Secretary
Swedish Ecumenical Council
Church of Sweden
Sweden

TINBERGEN, Prof. Jan
Economist
Remonstrant Brotherhood Netherlands

TÖDT, Prof. Dr. Heinz Eduard
Professor of Social Ethics
University of Heidelberg
Evangelische Kirche in Deutschland (Evangelical Church in Germany)
Germany

TOLEN, Mr. Aaron
Research at the African Study Centre, Bordeaux, France
Eglise presbytérienne camerounaise (Presbyterian Church of Cameroon) Cameroon

TÓTH, Rev. Dr. Károly
Minister, Executive of the Foreign Department of the General Synod
Reformed Church of Hungary Hungary

TOWY-EVANS, Mrs. M. M.
Personnel Manager, Civil Servant
Baptist Church UK

TROITSKY, Mr. German
Member of the Department of Foreign Affairs of the Moscow Patriarchate
Russian Orthodox Church USSR

TSAKONAS, Prof. Dr. Demetrios
University Professor
Greek Orthodox Church Greece

UKAI, Prof. Nobushige
Educator, President of International Christian University
United Church of Christ in Japan Japan

VARGA, Bishop Dr. Emerich
Bishop
Reformed Christian Church in Slovakia Czechoslovakia

VAUGHAN, Rt. Rev. B. N. Y.
Bishop of Mandeville, Jamaica
Church of England UK

VERGARA DOS SANTOS, Rev. D. Glenio
Minister, Seminary Professor
Episcopal Church Brazil

VLADIMIR, Bishop (Sabodan)
Bishop of Yvenigorod
Representative of the Russian Orthodox Church at the WCC
Russian Orthodox Church USSR

VOIGT, Rev. Karl-Heinz
Pastor
Methodistenkirche in Deutschland (Methodist Church in Germany) Germany

VORONOV, Archpriest Livery
Professor of the Academy of Theology in Leningrad
Russian Orthodox Church USSR

DE VRIES, Prof. Egbert
Rector, International Institute of Social Studies
Netherlands Reformed Church Netherlands

WAKATAMA, Mr. Matthew A.
Professor
University College of Rhodesia
Methodist Church Rhodesia

WARD, Rev. Dr. A. D.
General Secretary, Board of Christian Social Concerns
Methodist Church USA

WARIS, Prof. Heikki
Professor, Department of Social Sciences, and Vice-Rector, University of Helsinki
Evangelical Lutheran Church of Finland Finland

WENDLAND, Prof. Dr. H. D.
Professor of Theology
Münster University
Evangelische Kirche in Deutschland (Evangelical Church in Germany) Germany

WERT, Rev. Newell J.
Professor of Christian Ethics
United Theological Seminary
Evangelical United Brethren Church USA

WEST, Prof. Charles C.
Professor of Christian Ethics
Princeton Theological Seminary
United Presbyterian Church in the USA USA

WICKHAM, Rt. Rev. E. R.
Bishop of Middleton
Church of England UK

WILDBOLZ, Rev. Dr. Eduard
University Chaplain
Reformierte Landeskirche des Kanton Zürich (Reformed Church of Zürich) Switzerland

WILKINSON, Rev. Canon M. P.
Minister, General Secretary
Department of Christian Social Service
Anglican Church of Canada Canada

WILKINSON, Dr. T. S.
Professor at Hillsdale College, Michigan, USA
Methodist Church India

WILLIE, Professor Charles
Associate Professor at Syracuse University
Episcopal Church USA

WILLIMAN RAMIREZ, Prof. Claudio
Economist
National University of Uruguay
Roman Catholic Church Uruguay

WILSON, Mr. W. D.
Company Director
Church of the Province of South Africa South Africa

WONG, Rev. Peter
General Secretary, Hong Kong Council of the Church of Christ in China — Hong Kong

WOODSIDE, Prof. Charles Willson
Writer, Lecturer
National Director of United Nations Association in Canada
United Church of Canada — Canada

WRIGHT, Rev. Dr. Jason S.
Minister, Secretary for Social Responsibility
Church of England — UK

WÜLCKER, Frau Dr. Gabriele
Philologist
Evangelische Kirche in Deutschland (Evangelical Church in Germany) — Germany

XINTARAS, Rev. Archimandrite Zacharias
Ecumenical Patriarchate of Constantinople — USA

YAP, Rev. Kim-Hao
Minister, Methodist Church — Malaysia

YOUNGER, Rev. George D.
Minister, American Baptist Convention — USA

ZETTERBERG, Dean Ake
Member of Parliament
Church of Sweden — Sweden

ZABOLOTSKY, Prof. Nicolas
Professor of the Academy of Theology in Leningrad
Russian Orthodox Church — USSR

ZIAK, Rev. Prof. Andrej
General Superintendent and Theological Professor
Evangelical Church in Slovakia — Czechoslovakia

OBSERVERS

Lutheran Church, Missouri Synod, USA

BERTRAM, Dr. Robert W. — USA
Professor at Concordia Theological Seminary

KELLER, Prof. K. W. — USA
Professor at Concordia College

WITT, Dr. Elmer
Director of Youth Ministries — USA

The Lutheran World Federation

WALTHER, Rev. Dr. Christian
Secretary for Social Affairs — Germany

World Presbyterian Alliance

WILKINS, Rev. Lewis
Secretary for Information — USA

Roman Catholic Church

BOTANA, Mr. Natalio
Research Assistant in Political Studies — Argentina

DIOP, Mr. Alioune
Editor, « Présence africaine » — France

DUFF S. J., Rev. Edward
Professor of Political Science — USA

FOGARTHY, Prof. Michael P.
Professor of Industrial Relations — UK

GREMILLION, Msgr. Joseph
Director, Socio-Economic Development — USA

HOUTART, Rev. Dr. François
Professor, Catholic University of Louvain, Director, Centre de recherches socio-religieuses — Belgium

MOELLER, Msgr. Chanoine Charles
Professor of Theology, University of Louvain — Belgium

VERONESE, Dr. Vittorino
President of the Bank of Rome — Italy

General Synod of the Gereformeerde Kerken in Nederland

VAN KLINKEN, Dr. J.
Director, Diaconal Bureau of the Reformed Churches in the Netherlands — Netherlands

International Association for Liberal Christianity and Religious Freedom

JACK, Dr. Homer A.
Minister, Director, Department of Social Responsibility, Unitarian Universalist Association — USA

World Jewish Congress

BECKER, Mr. Lavy M.
Chairman of the Executive Committee of the Canadian Jewish Congress and Canadian Interfaith Conference — Canada

PERLZWEIG, Rev. Dr. Maurice L.
Director of the International Affairs Department of the World Jewish Congress — USA

Christian Peace Conference, Prague

ONDRA, Rev. Jaroslav N.
General Secretary, Christian Peace Conference
Evangelical Church of Czech Brethren
Czechoslovakia

THAMPY, Mr. A. K.
Business Executive
Mar Thoma Syrian Church India

Directors' Association of Lay-Training Centres in Europe

BATTEN, Miss Molly
Teacher, College Principal
Church of England UK

International Federation of Workmen's Evangelical Associations

GRAF, Mr. Max
General Secretary, Swiss Federation of Evangelical Workmen and Clerks
Evangelische Landeskirche (Evangelical Church) Switzerland

World Council of Christian Education

GARCIA, Dr. Rafael
Deputy General Secretary
Puerto Rico

International Federation for Inner-Mission Social and Christian Work

OTTER, Mr. Albertus
General Secretary, International Federation for Inner-Mission and Christian Social Work
Netherlands Reformed Church
Netherlands

World Christian Temperance Federation

PRICE, Dr. Thomas E.
Minister, Director, Department of Alcohol Problems and Drug Abuse
Methodist Church USA

World Student Christian Federation

GALLAND, Rev. Valdo
General Secretary
Church Uruguay

Young Women's Christian Association

ARNOLD, Dr. Alice
Swiss Reformed Church
Switzerland

PALMER, Miss Elizabeth
General Secretary, World YWCA
Episcopal Church USA

Young Men's Christian Association

FRANKLIN, Mr. Frederick
General Secretary, World YMCA
Baptist Church Sweden

SPROUL, Dr. J. Edward
YMCA Executive
American Baptist Convention USA

United Nations Development Programme

MICUTA, Mr. Waclaw

United Nations Educational, Scientific and Cultural Organization

LEBAR, Mr. Pierre
Active Chief, Division of Relations with International Organizations

World Health Organization

ZAMMIT-TABONA, Dr. V. E.

Food and Agricultural Organization

WEITZ, Mr. Charles H.
Coordinator, Freedom from Hunger Campaign

International Labour Office

EVANS, Mr. A. A.
Chief of the General Conditions of Work Branch, Conditions of Work and Life Department

JOBLIN, Father J. M., S. J.

International Confederation of Free Trade Unions

HEYER, Mr. A.
Director of Geneva Office

International Commission of Jurists

TÓTH, Dr. János

WEERAMANTRY, Mr. L. G.

GUESTS

BREITSOHL, Mr. Erich W.
Publisher,
Evangelische Kirche in Deutschlant
(Evangelical Church in Germany)
Germany

VON DEM BUSSCHE, Mr. Axel
Secretary of the German Development Service
Evangelische Kirche in Deutschland
(Evangelical Church in Germany)
Germany

CAVERT, Rev. Dr. Samuel
Minister, United Presbyterian Church in the USA USA

DIETRICH, Prof. Wendell S.
Dept. of Religious Studies
Brown University
United Presbyterian Church in the USA USA

FRY, Rev. Dr. Franklin C.
Chairman, Central Committee World Council of Churches
President, Lutheran Church in America USA

GHEORGHIU, Rev. Père Virgil
Priest, Writer,
Rumanian Orthodox Church

HELLSTERN, Rev. Heinrich
Pastor, Social Worker
Evangelical Church — Switzerland

HULUGALLE, Mr. Lakdasa
Economist
United Nations Conference on Trade and Development
Anglican Church — Ceylon

KRÜGER, Dr. Hanfried
Kirchliches Aussenamt der Evangelischen Kirche in Deutschland — Germany

MENDE, Dr. Tibor
Advisor to the Secretary General of UNCTAD

MESTHENE, Dr. Emmanuel G.
Executive Director, Programme on Technology and Society, Harvard University — USA

NGANGO,
Economist
Roman Catholic Church — Senegal

NIEMÖLLER, Rev. Dr. Martin
Theologian, Minister, President, World Council of Churches, President of the Evangelische Kirche in Hessen und Nassau (Evangelical Church of Hesse and Nassau) — Germany

PREBISCH, Dr. Raúl
Secretary General of United Nations Conference on Trade and Development — Argentina

RYAN, Rev. Prof. William F.
Priest, Economist, Assistant Director Social Action Dept., Canadian Catholic Conference Ottawa, Assistant Professor in Economics, Loyola College, Montreal, Roman Catholic Church — Canada

REY, Mr. Jean
Member of the European Commission, Eglise évangélique protestante de Belgique (Evangelical Protestant Church of Belgium) — Belgium

STRANSKY C. S. P., Rev. Thomas
Secretariat for Promoting Christian Unity, Vatican, Roman Catholic Church — USA

THEOBALD, Mr. Robert
Economist, Church of England — UK

THUNBERG, Rev. Dr. Lars A.
Lecturer, Director of Ecumenical Institute, Church of Sweden — Sweden

WARD, Miss Barbara
(Lady Jackson) Economist, Writer, Roman Catholic Church — UK

Appendix II

OFFICERS OF THE CONFERENCE

Presidents

Archbishop ALEXIS (USSR)
Miss Janet LACEY, CBE (UK)
Prof. Arthur LARSON (USA)
Mr. Luis E. ODELL (Argentina)
Prof. André PHILIP (France)
Bishop Karakin SARKISSIAN (Lebanon)
Dr. Nobushige UKAI (Japan)
Bishop A. H. ZULU (South Africa) *

Chairman : Mr. M. M. THOMAS (India)

Vice-Chairman : Bishop J. Brooke MOSLEY (USA)

The Conference Steering Committee

The Conference Chairman, the Vice-Chairman, the Presidium, an officer appointed from each Section, and three persons selected at large from the Conference participants ; three members ex-officio of the Steering Committee : the General Secretary of the WCC, the General Secretary-Elect, the Organizing Secretary of the Conference and the Director of CCIA

Officers of the Sections

Section I — Chairmen : Prof. Egbert DE VRIES
Prof. S. A. ALUKO
Rapporteurs : Mr. Denys L. MUNBY
Dr. C. T. KURIEN

Section II — Chairmen : General T. B. SIMATUPANG
Mr. Peter KIRK
Rapporteurs : Pastor Richard ANDRIAMANJATO
Dr. Helmut SIMON

Section III — Chairmen : Prof. John C. BENNETT
Mr. Albert LAHAM
Rapporteurs : Prof. Bai HO HAN
Prof. J. M. LOCHMAN

Section IV — Chairmen : Dr. Margaret MEAD
Prof. André DUMAS
Rapporteurs : Prof. Orlando FALS BORDA
Prof. Masao TAKENAKA

Officers of the Conference Working Groups

Group A — Convener : Bishop E. R. WICKHAM
Rapporteurs : Prof. Max Augustus LAUFFER
Dr. O. OALA-RARUA

Group B — Conveners : Prof. H. D. WENDLAND
Prof. Charles WEST
Rapporteurs : Rev. Emilio CASTRO
Rev. Ciriaco LAGUNZAD
Bishop Tibor BARTHA

Group C — Conveners : Dr. Robert W. SPIKE
Dr. Beyers NAUDÉ
Rapporteurs : Rev. Adeolu ADEGBOLA
Prof. Masami ISHII

Chairman of the Worship Committee

Miss Janet LACEY

Officers of the Press Committee

Bishop J. BROOKE MOSLEY, Chairman
Dr. Hanfried KRÜGER
Pastor Richard ANDRIAMANJATO

---

* Bishop Zulu, who had agreed to act as one of the Presidents of the Conference, was refused passport facilities by the government of the Republic of South Africa and was therefore unable to attend. Prof. Z. K. Matthews of South Africa, a member of the WCC staff, agreed to serve as a substitute for him.

CONFERENCE STAFF

World Council of Churches — General Secretariat

Dr. W. A. VISSER 'T HOOFT, General Secretary
Dr. Eugene Carson BLAKE, General Secretary-Elect
Dr. O. Frederick NOLDE, Associate General Secretary

Organizing Secretaries

Rev. Paul ABRECHT
Prof. Mauricio LÓPEZ
Dr. Thomas OKUMA
Miss Ruth PADRUN

Sections

Section I — Dr. Leslie COOKE, Rev. Arthur WALSMLEY *, Prof. Charles ELLIOTT *, Miss Ruth PADRUN, Prof. S. L. PARMAR, Dr. Richard FAGLEY, Dr. Philip JOHNSON

Section II — Prof. Mauricio LÓPEZ, Prof. Z. K. MATTHEWS, Prof. Roger SHINN *, Rev. Dominique MICHELI, Dr. Paul RAMSEY *, Mr. Moon KYU KANG *, Mr. Thomas S. DERR *, Dr. Hermann RINGELING *

Section III — Rev. Robbins STRONG *, Rev. Alan BOOTH, Mr. Henri BURGELIN *, Rev. Alexander JOHN, Mr. Bruce DOUGLASS *

Section IV — Dr. Thomas OKUMA, Dr. Paul LOEFFLER, Prof. Robert LEE *, Mr. B. SJOLLEMA, Dr. Madeleine BAROT, Rev. A. VAN DEN HEUVEL, Dr. G. W. WEBBER *, Mr. Augusto LIBREROS ILLIDGE *

Working Groups

Working Group A — Dr. Harvey COX *, Dr. H. H. WALZ *
Working Group B — Prof. H. H. WOLF, Father Paul VERGHESE, Prof. Hideo OKI *
Working Group C — Mr. C. I. ITTY, Dr. Walter HOLLENWEGER

Worship

Rev. Victor E. W. HAYWARD

Information

Miss Lucy GRIFFITHS

Conference Office

Miss Frances MAEDA
Miss Christa STALSCHUS
Miss Yvonne BISHOP
Miss Lucienne DOUGALL
Miss Uta HOBRECHT
Miss Gisela HASS

Press and Broadcasting Office

Rev. Michael DE VRIES, General Co-ordinator, Press and Broadcasting Arrangements
Mrs. Nancy LAWRENCE NOLDE, Co-ordinator for Press Arrangements
Miss Betty THOMPSON, English Language Press Desk
Miss Tatjana ATHANASIADIS, German Language Press Desk
Mrs. Cecile BODMER, French Language Press Desk

Photos and Film Programme

Mr. John TAYLOR

Typing and Cyclostyle Office

Mrs. Moya BURTON

Translators and Interpreters Office

Pastor Armin BOYENS, Mr. Marc GOERTZ

Finance, Transport, Catering and Practical Arrangements

Mr. Frank NORTHAM
Mr. Alan HAIGH
Mr. Charles DAY
Mr. Andreas SCHNEIDER

Stewards

Dr. William NOTTINGHAM, Dr. John Paul FRELICK

---

* Indicates co-opted staff other than full-time WCC staff

Publications
Dr. Walter MÜLLER-RÖMHELD

Librarian and Archivist
Rev. Ans VAN DER BENT

Translators and Interpreters

ARNOLD, Rev. J. R.
BACHMANN, Dr. Theodore
BENCHERT, Miss K.
BERGIER, M. M.
BERGMANN, Frère Michel
BIRCHMEIER, Rev. H.
BOBROVA, Mrs. Nina
BONNEWITZ, Miss S.
CHILIKIN, Miss
CHILIKIN, Mr. V. V.
CONWAY, Mr. Martin
COURVOISIER, Miss M.
DEVAUX, Miss J.
EBERT, Mr. M.
EVANS, Miss M.
EVDOKIMOFF, Mrs. T.
FRELICK, Rev. Dr. J. Paul
FRIEDEBERG, Miss I.
FUETER, Rev. Paul
GALLIEN, Mr. J.-Cl.
GALTIER, Rev. R.
GASSMANN, Dr. G.
GOERTZ, Rev. Marc
GORDEEV, Mr. Serge G.
VON HASE, Dr. Hans Christoph
ILLIN, Mr. Borch
KIRILOFF, Mr. N.
KRAUSE, Mr. Chr.
LANGENBACH, Mr. K. H.
LAUBER, Mrs. E.
LITWILLER, Mr. Juan
LOUIS, Rev. E.
MAIDANOVICH, Miss N. L.
MAURER, Rev. H.
MEYHOFFER, Miss Lois
MOBBS, Rev. A.
MOLENVELD, Miss G.
MÜLLER, Miss Erdmut
NALPANIS, Mr. A. K.
DE PAYER, Rev. E.
PLAG, Rev. A.
PUFFERT, Dr. Heinrich
RAJEVSKI, Miss M.
RICARD, Miss
SARAFOVA, Miss Chr.
SARTORIUS, Rev. B.
SCHATTENMANN, Mrs. A.
SCHATTENMANN, Rev. G.
STRECKER, Mrs. R.
THEYSSEN, Mr. G.
USPENSKAYA, Mrs. L. A.
VOIGT, Mrs. H.
WAINWRIGHT, Rev. G.
WADLOW, Mr. R. V. L.
WEGENER, Miss H.
WEISS, Mrs. E.
ZAYONTCHIK, Miss

Information

AWANESSIAN, Wrej *
BOSHUIJZEN, Mr. Erik *
HAMELINK, Mr. Cees *
HENRIET, Mr. Marcel *
HENRIET, Mrs. *
HINTON, Mr. Vaughan *
KASTELAN, Miss Ingrid *
OHLY, Mr. H. W. *
POMPONIO, Miss Faith
SCHMIDT, Mr. Johann *
SMITH, Miss Frances
WAGNER, Mr. Michel *

Stewards

ABRAHAM, Mr. O. C.	India
ABRECHT, Mr. Stephen	USA
BOUMAN, Rev. Piet	Belgium
BROYLESS, Rev. Dr. Allen	USA
BUSS, Mr. Théodore	Switzerland
CHENARD, Mr. Chris	Switzerland
CRAWFORD, Miss Martha	USA
DESROCHES, Mr. Rosnie	Haiti
DUBOIS, Mr. Jean-Daniel	France
FAGETTER, Miss Rachel	Australia
GULLEN, Miss Kathryn	USA
HUTCHISON, Mr. Roger	Canada
IMAI, Mr. Kiyoshi	Japan
JACOB, Rev. S. M.	Ceylon
KISHIMOTO, Rev. Kazuyo	Japan
KNIGHT, Rev. Ronald	USA
KNOSPEL, Mr. Kenneth	USA
KOSTER, Mr. Koos	Netherlands
LEIPER, Mrs. Jane	USA
LIMA CORREA, Mr. James	Brazil
MATHEWS, Miss Janice	USA
MIKO, Mr. Eugen	Czechoslovakia
PEJOVIC, Mr. Petar	Yougoslavia
PUNO, Mr. Leven	Philippines
RAWLINSON, Mr. Richard	USA
REID, Rev. Alan	Australia
ROSS, Mr. Douglas	New Zealand
SALVADOR do LAGO, Miss Lineide	Brazil
SAVAGE, Rev. Charles	USA
SONDEREGGER, Miss Heidi	Switzerland
STONEBURNER, Miss Terri	USA
TZANINIS, Mr. Anastas	Greece
UNGERSTEDT, Miss Lena	Sweden
WILBRINK, Mr. Johann	Netherlands
WILLIAMS, Miss Lande	Nigeria
WOLFE, Mr. Kenneth	England
WRIGHT, Rev. Ken	USA

OTHER PUBLICATIONS FOR THE CONFERENCE

The Preparatory Volumes (Association Press, New York and SCM Press, London)

I. Christian Social Ethics in a Changing World
edited by John C. Bennett
381 pp., 1966 $5.50 45s. SFr/DM 22.—

II. Responsible Government in a Revolutionary Age
edited by Z. K. Matthews
381 pp., 1966 $5.50 45s. SFr/DM 22.—

III. Economic Growth in a World Perspective
edited by Denis Munby
380 pp., 1966 $5.50 45s. SFr/DM 22.—

IV. Man in Community
edited by Egbert de Vries
382 pp., 1966 $5.50 45s. SFr/DM 22.—

Man and Woman, Similarity and Difference by Francine Dumas

An examination of the beatniks and the leather-jacket crowd as symptomatic of the polarization of attitudes toward relations between the sexes in modern society and a survey of the historical and literary antecedents of these attitudes.

88 pp., 1966 $1.20 7s.6d. SFr/DM 4.50

The Role of the 'Diakonia' of the Church in Contemporary Society

A consideration on the present role of the Church in 'diakonia' and its future forms of service.

57 pp., 1966 $1.— 6s.6d. SFr/DM 3.80

Ecumenical Statements on Race Relations

Development of Ecumenical Thought on Race Relations 1937-1964.

47 pp., 1965 $—.50 3s.0d. SFr/DM 1.80

The Struggle for World Community and its Ethical Implications

by Richard M. Fagley
Off-print Study Encounter March 1966 (II/I).

20 pp., 1966 $—.25 1s.6d. SFr/DM —.90

Full list of WCC publications free on request.

Order from :

World Council of Churches, Publications Service, Room 439, 475 Riverside Drive, New York, N.Y. 10027, USA.

World Council of Churches, Publications Office, 150, route de Ferney, 1211 Geneva 20, Switzerland.

The Conference in Pictures

Inside front cover: View of the opening session. His Excellency, Mr. Paul Chaudet, of the Federal Council of Switzerland, welcoming the participants.

Inside back cover:

1. Lady Jackson
   (Miss Barbara Ward),
   a Roman Catholic observer and speaker.

2. Mr. Hiber Conteris of Uruguay,
   one of the Latin American speakers.

3. Prof. Dr. H. D. Wendland of Germany,
   addressing the Conference on *The Church and Revolution.*

4. Mr. 'Bola Ige of Nigeria,
   speaker on *The Political Dynamics of the New Nations.*

5. The Empty Pulpit — view of the ecumenical service in the Cathedral St. Pierre, Geneva.
   The speaker, Dr. Martin Luther King, Jr., detained by the Chicago riots, spoke through a television recording from the USA.

Library & Archives
World Council of Churches
150 Route de Ferney
CH-1211 Geneva 2
www.library.wcc-coe.org

6. General T. B. Simatupang of Indonesia, and Bishop Brooke Mosley, Vice-Chairman of the Conference.

7. Six Conference participants, from left to right: Bishop Juvenaliy, Vice-Chairman, Department for Inter-Church Relations, Moscow Patriarchate; Dr. Eugene Carson Blake, General Secretary of the WCC; Dr. Margaret Mead; Mr. M. M. Thomas, Chairman of the Conference; and Pastor Richard Andriamanjato of Madagascar.

8. Addressing the Conference — M. Jean Rey, Member of the Commission of the European Economic Community.

9. Scene from the dramatic presentation "The Rebel".

Back cover:

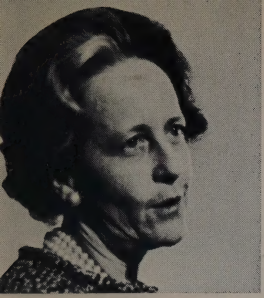
Top — Procession of Conference leaders, Ecumenical Service, Cathedral St. Pierre.

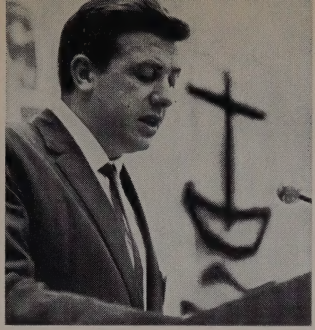
Middle — Scene of working session, Section I — Economic Development in a World Perspective. Presentation of theological and ethical issues by Canon Ronald Preston, UK; chairing the session, Prof. E. de Vries, Netherlands; rapporteurs: Mr. Denys Munby, UK, and Dr. T. C. Kurien, India.

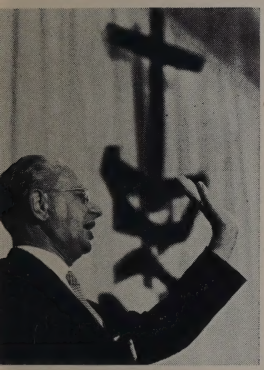
Bottom — Youth participants gather before march to bring Conference message to the world.

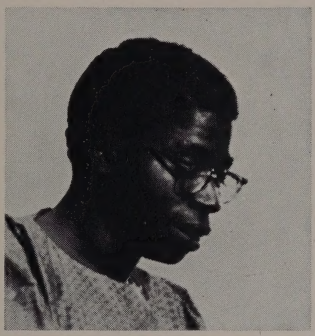
Design and pictures John Taylor

Library
Ecumenical Institute
Château de Bossey
Case Postale 1000
CH-1299 Crans-p.-Céligny


1


2

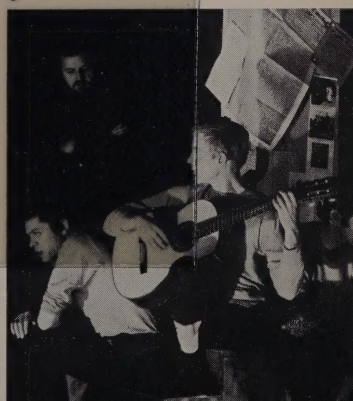

3

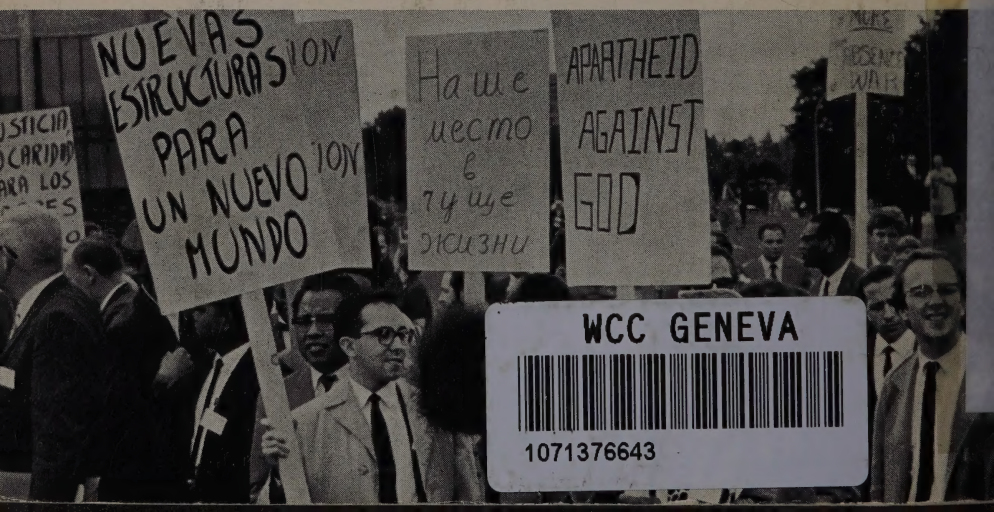

4

5

6

7 8 9





WCC GENEVA
1071376643